ZIONS HERALD

Library of the
THEOLOGICAL SEMINARY
New York

Craig A. Baillieul Photo

Worship Center at New England Conference

WESLEY METHODIST CHURCH, SPRINGFIELD, MASS.

MAY 22, 1946

FOR THIS WEEK'S THINKING

OH! WE KNOW HIM! The Rev. Cassius Clay Whidden, 86, oldest living member of the Maine Conference, writes an unusual tribute to the late Rev. George M. Bailey.

THE MODERNITY OF THE PAST or The Story of New England Methodism, by the Rev. J. Rex Shepler, minister of St. James Methodist Church in Springfield, Mass.

"CAN THESE BONES LIVE?" A sermon delivered by the Rev. J. Gardner Moody, a student at Boston University School of Theology and for the past few months, supply pastor at the Charlton City, Mass., Methodist Church.

PLUS NEW ENGLAND ANNUAL CONFERENCE REPORT, TIMELY EDITORIALS, POETRY, CURRENT RELIGIOUS NEWS OF THE WORLD, AND REGULAR FEATURES.

READERS WRITE

Idea of a Church

"The current publicity attendant upon the traditional conflict between the Protestant and Roman Catholic churches leads one to re-examine our idea of a church.

"At the meetings of Protestant ministers, the problem of head-line conversions naturally comes up, and many men reflect the popular Protestant uneasiness, the fear that Roman Catholicism is about to win America's soul. At the close of one such discussion, I remarked that no lesser breed of ecclesiasticism can displace Protestantism so long as we are true to our basic insight that religious experience is personal and individual. The leader of the discussion, a prominent figure in American Protestantism, protested, 'Ah, my brother, but surely you would not depreciate the corporate witness of the church!'

"It is preoccupation with the 'corporate witness' of the church that is leading many feeble characters to surrender to the superficial prestige of the Roman church. Many a Protestant minister would like nothing better than to take cover in the Roman church if it were not for its celibate priesthood and his own professional pride. Such men are constantly on the defensive, a very bad position.

"On the other hand, we all sense that there is an inevitable tension between Christianity, as popularly symbolized in the Roman church, and materialism, as currently epitomized in Communism. This tension has the character of a dialectical growth and out of it will come a synthesis that will be the spiritual core of any new world order that man may be wise enough to carve out of the present chaos.

"As a matter of fact, Protestantism lies very near this synthesis. It has carried a concept of the church that is realistic, social, and instrumental. Note Bishop Oxnam's warning in his speech before the Ecumenical Conference in Boston, March 27th, 1946:

> 'Knowing Protestantism as I do, I know the danger that lies in regarding the church as an end in itself rather than a means to do the will of our Blessed Lord.'

"Why should we surrender our strategic advantage because of a few headlines? One little, unsung turning of a soul to God, in dignity and integrity, overbalances all the big, black newspaper type. Out of that free surrender comes a personal communion with God. In that divine and dynamic relationship the social organism of the church takes its proper place. The church becomes a social tool to be handled by consecrated persons and applied to the building of the order of God on earth.

"Suppose that these famous names had aligned themselves with reactionary groups within Protestantism? It might salve our pride, but it would be equally amusing. The principal difference between reactionary Protestantism and Roman Catholicism lies in the seat of authority, not in its pronouncements. It is actually easier to define the authority of the ex cathedra pronouncements of the Pope than the declarations, resolutions, and musings of the ecumenical movement, constructive though they are. And, incidentally, many of us would gladly trade the streamlined reports and resolutions of a typical Methodist Annual Conference for a few illiterate blasts from old-fashioned, God-inspired prophets directed upon a few new problems, or for an incoherent, but spontaneous and heart-warming testimony as to what Jesus Christ has been able to do for some one of us.

"For the intellectualized soul to forsake the world of competitive individualism in favor of the machinery of collectivized, Christological mysticism is a fairly normal process of spiritual devotion. Modern individualism has become degenerate because it first became self-centered. It lost its vision of God and its self as well. But individualism, and the mysticism of the individual person still hold the key to the future and are the real explanation of Christ's mission.

"It may be that man will drift into a crystallized, collectivized society which will have survival value in this world. A sort of legal peace would ensue. But the security of even this sort of society will rest upon the germ of growth within it, and that germ is individualism as criticized and reconstituted in a personalistic philosophy. Such individualism will sally forth dangerously to establish new lines that no 'peaceful,' collectivized society can even visualize. Whether in the surrender of prominent intellectuals to the Roman Catholic church, or in the familiar rites of the habit-stricken dissenting churches, let the dead bury their dead.

"Individuals will find in the Cross a redemptive pattern for the spirit's growth, a discipline for strength, a means of propagating divine truth to forgotten and forgetting men. God, who spoke to the prophets and to Christ, speaks to you. You, and you alone, are the key to valid revelation, for you hold God and God holds you in the communion which is the reason for creation."

(Rev.) E. Kendall Scouten,
Minetto, N. Y.

Palestine—A Reality for Our Ministry

"Palestine is in the news of the secular press today. Palestine has been in the news for Christians for twenty centuries.

"Palestine is at the crossroads of the world —politically, racially, socially, economically, geographically, militarily, and religiously. It is there that East meets West, Jew meets Greek and Greek meets Arab and Arab meets Englishman, democracy meets autocracy, modern procedure and mechanics meets ancient methods, Jew meets Moslem and Moslem meets Christian.

"This land has a particular attraction for us because it is the land forever hallowed with the footsteps and memories of the Master.

"No minister of the Gospel should finish his ministry without the inspiration and knowledge that comes from a visit to the Holy Land. Many do, for they cannot afford it. Better still would it be if at the very beginning of a man's ministry he could spend a few months in residency there.

"He would understand his Bible the better. It would become a moving picture in his mind as he read it. If he had the time to study and observe he would understand the problems that now beset that country. He could better appreciate the differences in Eastern and Western Christianity. He would be much better equipped to do his work in America.

"We have some nine or ten theological seminaries. We have property in Jerusalem including the Newman School of Missions and a large lot of land. Libraries are available. With the support of the church as a whole and with the cooperation of the various institutions, we could provide a term of three or four months for each seminary. By assigning the facilities provided by the church in rotation to the Schools of Theology, each school could have one term in Jerusalem every seminary generation.

"The needs are a building for use as living quarters, the equipment for operating it, and a way to help those who must earn part of their support while studying. Scholarships in the last instance would be a help. Probably all the expenses would not cost any more than living at home.

"A friend of mine has suggested that this program might be augmented by a Christian University in Jerusalem named for the late Dr. Temple, in which all denominations could participate. This of course is a large project and it has political ramifications.

"In the meantime our church could make a start.

(Rev.) Calvin Warburton,
Salem Depot, N. H.

›w Fast Should I Read?

[am glad to see the good work done by Lowther on the question, 'How fast ıld I read?'

[read the book, 'The Mind in the Mak-' in which Dr. Robinson says: 'Most of so-called reasoning consists in finding ıment for going on believing as we al-ly do.'

I wonder how often these fast readers l a book that does *not* confirm what they ıady believe, or want to believe, or think *y must* believe. And when we read a book that sort, how do we take it? Do we fol- the method of the true scientist and sit vn before the facts, or what are claimed ›e facts, with the mental humility, open-ıdedness and teachableness of the child, king only to know *how* things *are?*

Maybe we *can't* do that. Maybe our minds so set and padlocked that we cannot face v facts with such teachable open-minded-s.

I cannot imagine that these fast readers nt to tangle with important new facts in t way very often, maybe not at all. That d of thinking is real work, what Edison ed 'perspiration,' which, he said, was ›ut 98 per cent of genius. Not surprising t genius is so rare.

For years I have tried to find my way ough a mountainous miscellany of facts l what not. Years ago, with access to big caries, I searched the *Book Reviewer's Di-rts* on every book that seemed interesting find out which ones might be most worth-iile. Usually I read the ones over on which reviewers disagreed most. Why? Because d gave us minds to think for ourselves, l the light of the Spirit of truth to guide

'But it is very obvious that the Spirit can-t guide us unless we are willing to *follow* light he gives us *without* counting the t. It may upset some of the things we e to believe. What of it? Is truth not al-ıys better than error? It may cost us some-ng. Yes, if Jesus had been willing to com-›mise the truth where it hurt the priests d elders so, he could easily have escaped cross. But 'to this end,' he said, 'I was rn, and for this cause came I into the ›rld, that I should bear witness to the th. . . . Ye shall know the truth, and the th shall make you free.'

'It was not the sins of the multitude that iled Jesus to his cross. It was the blindness the priests and elders that drove Pilate to lease him for crucifixion. It was very easy d convenient for the priests, centuries la-, to hide that fact from the laity, and put blame on the multitude.

'It was like reading the Bible through ery year, or reading a book a day, and con-niently overlooking the things that do not into what we believe.

'Fast readers may follow the magic stair-ıy into the clouds, and load their shelves th books to astound the layman; I prefer take the toilsome road and sweat a little ıst a little) to think things through (or ake myself believe I do), so I can feel that have done something worthwhile."

(Rev.) C. Munroe Haines,
Ridgway, Pa.

Oh! We Know Him!

CASSIUS CLAY WHIDDEN

An unusual tribute to the late George M. Bailey.

My greatest uplift and experience on my first (this) charge came late in November. Some four miles out in the country from Alexander, I had made an appointment for a service in a schoolhouse. A good number of people I had visited in their homes came to the first meeting. They seemed much interested and I made another appointment at the same place for a week later. One thing I requested them to remember, I would be at the service on time rain or shine. A goodly number assured me they would be there also. I had a good driving horse and brand new buggy which I kept in first class condition.

My boarding place was at the center in Alexander. When the next Tuesday came, I informed the folks at the house I was going out to the four corners for a meeting at seven o'clock. It was a dark stormy night, cold, and the road was muddy. The folks protested about my going way out there on such a night.

They said, "The people will not expect you and they will not come to the meeting. It would be rough on your horse and buggy. It will take too much out of yourself and you will have no thanks for it."

I told them what I had said about meeting my appointments rain or shine and added, "Your advice may be wise and I thank you for it, but I think I will go." So I went to the stable, harnessed the horse, and was soon on the way.

It was a sparsely settled region. Only now and then I saw a dim flickering light of the old fashioned wick lamp in the distance. There was a high wind, the mud was deep, and the rain came down in torrents. But my little trotting horse, with a record of 2.41, fat and frisky, did not seem to mind it much.

Just on time, 7 p.m., I arrived at the little old school house. There was no light, the shutters were closed, and no sign of a meeting. I waited about ten minutes. No one came to open the house. I thought, "Well, I have done my part, I have kept my appointment." Turning the horse slowly and reluctantly, I was on the road homeward.

After driving about two miles, to my surprise I met a little squad of youngsters, five in number, with a dim lantern dangling in the mud and rain. Cheerful and rather boisterous they were. I stopped the horse and inquired, "Where are you bound for, boys?" They replied, "We are going to meeting at Four Corners."

"I don't think there will be any meeting tonight," I told them, "I have just been out to the schoolhouse on time. No one came, so I am going home."

They stood for a few minutes as if musing what to do, then cheerfully replied, "Well, we will go on anyway," as if to say, "We will find some fun yet."

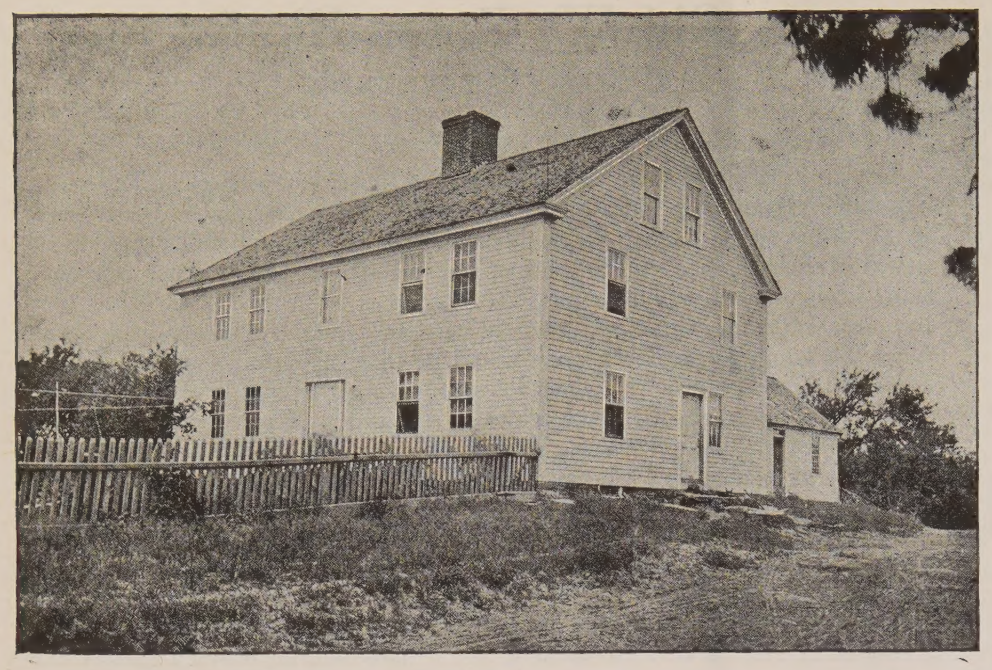
To my mind they had just enough liquid fire aboard to feel equal to most any kind of mischief. Just then, for a moment, I thought the devil was after me. However, I put up a fight between two ideas. One, to go back and hold a meeting with those boys whether any more come or ont. The next thought was to go home, take care of myself and team.

I drove a few rods toward home and something seemed to say, "You are a coward and unfit for the gospel ministry. Here is an opportunity to help those fellows. Treat them well and they will treat you well. If they will put up with the elements of nature for a little fun, can't you deny yourself a little bit and go after them as lost sheep? You have the promise of God, His word 'shall not return void but shall accomplish that whereunto it is sent.' "

Thus moved, as by the Spirit, I turned about and soon overtook the boys saying, "I guess we will have a meeting after all if you are going out there." They replied, "OK, we will be there." I offered to give one or two a ride, but could not take them all. They said "Never mind, it would break up our party and be too hard on your horse. Thank you just the same."

Those fellows by their courtesy and good spirit were just getting hold of my heart strings and I was beginning to learn a lesson from that dark night to last me a lifetime. After a short wait in the school yard, the boys arrived.

(Continued on page 496)



House in Which First Meeting of the New England Preachers was Held in 1796 at West Thompson, Conn. Bishop Asbury Presided.

The Modernity of the Past

The Rev. J. Rex Shepler Tells the Interesting Story of New England Methodism

The 150th session of the New England Annual Conference, held May 15th to 19th in Springfield, Mass., brings to the forefront the significant record that has been made in Massachusetts Methodism. The greatest of contrasts exists between conditions in 1797 and those of the present day. The conference historical play treats some of the earliest characters in the long drama, such as Bishop Asbury, Jesse Lee, and Wilbur Fisk. Beyond what can be included in a single play, there is a wealth of material on record which indicates not only the vast changes which religious practices have undergone, but also the striking similarities between human actions of today and of another day which has been forgotten.

An examination of the minutes of the conference from 1860 to 1880 impresses one particularly with the fact that issues which strike us as being new and current have generally been threshed out before, even though under different conditions. Some of these issues which go back three generations are the danger of losing new fields of work to other denominations, the danger of losing New England young men to other theological schools, the tendency of the conference to become crowded with new men because of the presence of a center of theological education, the objection to transfer of ministers into the conference as a result of action of local churches, the preference of preachers for locations near the salt water, conference reports that take up too much space in printing, the beginning of a minimum salary plan, the poor comparison made by our conference with other denominations in subsidizing home mission fields, the overwhelming burden of debt on new churches built just before a long financial depression, inter-church comity, the demands of secular requirements on a preacher's time, and the difficulty of assembling the conference for business at the beginning of the morning.

The time limit on the stationing of an itinerant minister has had such a long history that many people today still inquire how long the limit is. Actually all limitation was removed in 1892. In 1860 the limit was two years, and a committee of the New England Conference assigned to report that year made the admission that in some localities it might seem expedient for the minister to remain more than two years, but concluded that, taking into account the whole work, they could not conceive that it would add either to the harmony or efficiency of the ministry of the church. In 1872 the General Conference raised the time to three years, and during the ensuing quadrennium Daniel Dorchester made it a regular subject of comment in his reports for the Lynn District, saying that all third year pastors had been successful, three-fourths had made material gains, and one-half had had revivals during their third year. The reliance

ARMAGEDDON?

Manfred A. Carter

hat does God think of the atom cloud—
e who painted wings of birds and drew
ne green patterns on a maple leaf?
God one of Terror's crew,
there chaos in belief?

NOT EVEN A SPARROW

Claflin Keyes

joy of spring was in the fragrant air,
n filtered through the elm-tree's leaves so young,
udden thump upon the ground!—and there
ert, a sparrow lay,—his last song sung!

little one, was this year's flight too long?
id your small valient heart fail,—cease to beat
re your accolade of joyous song
ould voice your glad return with music sweet?

oth reverently this quiet, speckled breast,
read softly on this hallowed, verdant bier,
l bless the little singer in his rest,
or, but a moment since the Lord was here!

ARY—SISTER OF MARTHA

May Smith Dean

sat at His feet, she saw His heavenly smile,
heard his precious words, and felt His touch:
ugh if but mine eyes had seen those hands,
He would gently lay one on her arm,
bind her heart forever to the Right,
it forever to His high ideals,
With no more wandering.

after years, she would be comforting
e aged, lonely, sorrowful or sick,
d she would think, "I could not love them so
d I not suffered, loved, and gone astray—
read my heart, He knew its depths and flames,
w close to His the human heart can be
Yet be not wholly His.

s love does always show the better way,
d I am ever grateful, Saviour mine
r Thy great gifts, Thy sweet encouragement,
y smile, Thy touch, Thy confidence. Henceforth
wish to stray assails my heart, thank God!
goal is found—*Christ's love for all alike.*"
This is the Heavenly way.

upon revivals as the means of membership growth was the biggest reason why a frequent change of pastors was desirable. The usual rules were suspended for John W. Hamilton in his work of building and raising the money for People's Temple, where he ministered from 1877 to 1885. The last time limit set by the General Conference was five years, and several five year pastorates are recorded in this conference in the late eighties.

Another factor in the itinerancy is the appointment method. In 1927 there was quite a flurry in the conference over the mater of transfers from other conferences. But in 1867 it was resolved that, while we welcome to our conference such as may be transferred by the proper authorities, "we earnestly protest against such transfers as may be made with a view to consummate private and unauthorized bargains between ministers and churches, believing such a course to be un-Methodistical and unjust." The question did not die there, for six years later it was unanimously resolved that whereas the prearrangement of stations by the people and preachers is productive of many evils, that the members of the conference will personally reject all such applications, and exhort the people to submit the arranging of appointments to the authorities of the church. The matter is discussed at some length in 1875 in one of the scintillating reports of Daniel Dorchester, who concludes that "most of the instances of dissatisfaction with ministers are those where people select their pastors, and insist upon their appointment, against the advice of those who make these things a study, and know the average record of the men and the places better than they do."

Policy of Admission

Most present-day members of the conference remember when the policy of admission shifted from one of liberality to seminary graduates, to one in which a man was admitted only after careful selection, sometimes waiting two or three years. But in 1877 it was voted that, in view of the crowded condition of the conference, that preference should be given, other things being equal, to young men who have grown up within our own territory; and that it is an act of injustice to members of the conference to admit new members beyond the needs of the conference; also that new applicants would do well to seek work in those conferences in need of strong young men.

The policy of admitting new members to the conference is closely related to the level of salaries. A beginning of a minimum salary plan was invoked in 1863, when Civil War inflation had raised the cost of living. A resolution was printed for further consideration, to order a one per cent assessment on all conference members to be so distributed as to raise the salaries of all married preachers to $350, and unmarried ones to $250. Apparently this was never adopted, for in the following year action was taken instructing the presiding elders to organize the feebler societies as far as practicable in "the original Methodistic and yet most efficient form of circuits." In 1877 a contributory plan was adopted for men receiving over $700.

Church Property

Inflation was followed by depression, and through the middle seventies the presiding elders' reports are filled with references to the hardships of debt-ridden churches. What the church learned in the nineteen thirties about the importance of completing church building without encumbering debt, it had already learned in the eighteen seventies, but had long since forgotten. The beautiful great church at Winchendon, sometimes called "Eaton's folly," was dedicated in 1876 when Watson M. Ayres was pastor. On that Sunday morning twenty-eight thousand dollars of the original forty thousand were still unprovided for. But "to the surprise of even themselves" they laid upon the altar in cash and interest-bearing notes the full sum, and then dedicated their church "free of debt." But three years later the presiding elder reports that the new pastor found a church burdened with a debt of $23,000, under threatened foreclosure, but had so managed that the property was likely to be saved to the church, with some further aid from the conference. There were numerous instances of similar type, and for several years the conference had a standing committee on "church building and church debts." Some rare statements came forth from

(Continued on page 493)

ZIONS HERALD

Published by the Boston Wesleyan Association

EMORY STEVENS BUCKE, Editor — HOWARD N. ATWOOD, JR., Publishing Agent

Special Contributors

CHARLES D. BRODHEAD — WALTER L. NATHAN
H. ELLIOTT CHAFEE — HAROLD W. RUOPP
WILLIAM G. CHANTER — RALPH W. SOCKMAN
RAYMOND H. HUSE — WILLIAM L. STIDGER

Subscriber to Religious News Service

Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston 16, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. $6 for 3 years. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

VOLUME CXXIV — BOSTON, MAY 22, 1946 — NUMBER 21

Fifth Week After Easter

I Corinthians 12:12-15, 26, 27; John 17:11, 14-26.

SEE THE BOOK OF WORSHIP

The first lesson for the week brings to our attention Paul's vivid interpretation of what it means to be a churchman. It is such a total view of churchmanship that it seems difficult to grasp the idea. Ponder these suggested verses from First Corinthians: see how logical the reasoning proceeds; note the indisputable illustration of the body; try to imagine what the physical body would be like if it were just an eye—or what the body would be like without an ear! So it is, says Paul, with the operation of the church: all are part of one spirit, one body, yet all of the parts have different functions. A church, thus organized, would have a quite unusual program. It would mean that the laymen would take their particular responsibilities in a "one spirit" mood. It would end the era of the pleading parson who tries to get laymen to help him run the church, and begin an era of a new concept of *stewardship* whereby each member of the congregation would assume the responsibility for which he is best fitted. A church school teacher, an usher, a building committee member, a club worker, a hobby-master, a singer, would then feel that he was a member of one body, and know that "if one member suffers, all suffer together; if one member is honored, all rejoice together."

The selections from John constitute one of the prayers which Jesus prayed for his followers. "And now I am no more in the world, but they are in the world, and I am coming to thee. Holy Father, keep them in Thy name which thou hast given me, that they may be one. . . . I do not pray that Thou shoulds take them out of the world, but that Thou should keep them from the evil one. . . . The glory which Thou hast given to me I have given to them *that they may be one even as we are one*. . . . Oh righteous Father, the world has not known Thee, but I have known thee; and these know that Thou hast sent me. . . ."

Bishop Manning's Proposal

The retiring bishop of the New York Diocese of The Protestant Episcopal Church, the Rev. Dr. William T. Manning, has called for a reunion of Christians. All of the reasons for calling for unity are justified: the witness of the church is weakened by its disunity; world brotherhood and peace is impossible unless there is belief in God.

But according to Dr. Manning, only the Anglo-Catholics and the Roman Catholics hold the true belief in God. He strenuously objects to union of the Episcopalians with the Presbyterians. He feels that the Episcopalians must all be mustered under the banner of the fundamentalist sect within that denomination of which the bishop is the chief American patron saint. Then when all Episcopalians become Anglo-Catholics, Bishop Manning suggests that they will be ready to unite with the Roman Catholic Church.

Obviously free churchmen can never accept such a proposal for union. Fortunately Episcopalians, as a group, do not have high regard for the Anglo-Catholic sect. Facts indicate that the Protestant Episcopal Church regards itself as a bearer of the true Protestant tradition, and the encroachments of Bishop Manning have not interfered too much with that conception. It is tragic that Bishop Manning selected this veiled method of pleading for unity while he actually meant that there should be no union of the Protestant Episcopal Church and the Presbyterian Church in the United States of America. His pronouncement was timed to influence his followers to oppose the unification plan which is being voted upon throughout the various dioceses of his church.

Church union will come only when the true spirit of freedom is the uniting sacrament. Only when the followers are inspired to discover for themselves the nature of God and the lordship of Jesus Christ can we expect the vast multitudes of the world to move together in a great and intensive reformation. Bishop Manning has every right to follow his Anglican mode of making this discovery—but Quakers can find God too. To exclude the Quakers and the Pres-

rians and the Methodists because they do not ac- Bishop Manning's fundamentalist sectarianism ardly a step or even a prayer towards the unifica- of the Christians.

Did the Japanese Surrender?

he Allied Court in Tokyo was thrown into con- on last week. Mr. Kiyose, defense counsel for the anese war criminals, made the provoking state- at that neither the Japanese government nor the anese people had ever surrendered to the Allies onditionally. It was, of course, a technical way utting the case, but Mr. Kiyose's point made the re world do some other-than-legalistic thinking. ust what does surrender mean? Is a nation's sur- der completed when arms are laid down and war minals sentenced? If the pattern for surrender, as blished by General Lee's surrender after the Civil r, is for "peace with honor," then indeed our war mes trials both in Japan and in Germany are to be ked at with increasing anxiety. *The New York nes,* in commenting on this incident, has the fol- ing to say:

> "In the last analysis, however, none of these considerations will count for much in history. For history will judge these trials wholly by whether the victors themselves adhere to the standards and the laws they impose upon the vanquished. In judging the vanquished, the victors also judge themselves."

How Long Is the Duration?

The proponents of military conscription have won other extension of the draft. The coal strike, this e, was responsible for extending the President's r time powers. There is no doubt about the fact at Mr. Lewis needs to be curbed; but there is seri- s doubt about whether we must declare the nation war in order to handle labor crises.

Subconsciously the people of the nation are allow- g themselves to believe that dictatorship is the best y to meet emergencies. Both Republicans and mocrats are showing increasing signs of approval the principle of statism. Statism is good for taking e of people, they say, but it seems to be a menace en it comes to stopping inflation. Obviously the blem lies in discovering what the economic situa- n does to people.

To solve the coal strike we juggle our sons and say, effect, "let the government take over. Solve de- quency by letting the state bring up our children. aft our sons and make men out of them! Take r the mines—outlaw labor unions! By all means, p up the emergency!"

We cannot delay a decision on this basic trend. If freedom is to survive, it must survive because there are free people actively contributing to the total welfare of society. If we pawn off our responsibilities we deny the Christian and democratic thesis upon which a sound society is built. Let us not juggle our sons in order to solve a coal strike; rather let us raise up a generation that will increase in wisdom and stature and in favor with God and man.

Shall We Close the Rural Churches?

As man removes himself from the soil his life becomes more confusing. The processes of growth are not quite so evident; the sense of change becomes less and less obvious. Brick houses and paved streets deteriorate, but growing wheat and cultivated soil evolve.

It is significant that as our rural communities have been abandoned and our churches closed, crime has increased in those areas. Rural slums are on the increase, and morality and stability show decline. Untidy farms indicate the presence of untidy people. Yet the greatest strength of Methodism and most of Protestantism is in this rural segment of America.

Resolutions have been passed which express alarm for the sad state of the rural church; books have been written on the subject; great enthusiasm was recently aroused in New England because of a stimulating address on the subject delivered at Boston University's Conference on Preaching. But alas, just what is our strategy in this matter?

Most certainly the rural churches cannot be strengthened if they are the "dumping ground" for embryo or decayed preachers. Men of ability who have been courageous enough to ask for rural parishes have proved that these areas do respond to good preaching and effective pastoral work.

Rural Life Sunday ought to be observed this year with a certain sense of grave responsibility. Money should be raised for subsidies, to be sure, but more than that, there is a crying need for developing great leadership. One of the aims of the stewardship emphasis of our Crusade for Christ is to raise up a new and efficiently trained group of leaders who will solve this rural problem. It might readily become a field where laymen could make significant contributions by opening up abandoned churches and developing strong groups of churchmen.

Let us not hide from the facts any longer. May 26th is Rural Life Sunday throughout most of the churches. It is a day when a great crusade ought to begin that will bring about some practical solutions to what is one of our major tasks of this very hour.

"Can These Bones Live?"

J. GARDNER MOODY

Ezekiel, that great prophetic voice for God in the sixth century before Christ, found one day that his thoughts had taken wings. He seemed to behold a great valley of bones, and they were very dry. And then he seemed to hear a voice, the voice of God, saying: "Son of man, can these bones live?" Ezekiel, being perhaps a little skeptical, answered "Thou knowest." And in the amazing experience that followed, he found the dry bones stirring with a rattling noise, coming together to reform skeletons and those skeletons in turn becoming bodies infused with life and spirit. To his utter amazement, he beheld in his mind's eye a valley of living men where before was a valley of dry bones!

I would like for you to become Mr. and Mrs. and Miss Ezekiels! I want your thoughts to take wings, as did the thoughts of Ezekiel so many years ago, and see a great valley of bones. Then I want to suggest a slight change in your experience, for I would like to have you examine with me three bones in particular: the wishbone, the funnybone, and the backbone. And then I want you, as did Ezekiel, to see those bones come together and form a skeleton for building a wholesome and positive Christian personality. Then I want you to take that personality skeleton and in your mind's eye infuse it with the life and spirit of God, and see it come to vibrant life!

Now walking through a valley of dry bones could be rather difficult, so if you'll wait on the hillside, I'll go down and pick out those particular bones. Here they are! Let's examine them more closely.

I.

The wishbone suggests that we shall never be satisfied with ourselves. It reminds me of a time-worn, and yet eternally true motto: "Great oaks from little acorns grow." That is an extremely valuable and worthwhile idea. It suggests that no matter how small we are we have vast potentialities and possibilities.

It suggests that great and important people can come from humble beginnings. In that respect I cannot help but follow the footsteps of a youth from a poor cabin in Kentucky to a little store in Illinois, toiling steadily to overcome illiteracy and poverty, finding his feet and eventually becoming a lawyer, flung back by reverses, and yet believing in God and himself he forged ahead to gain the highest position that this country can offer. In that position I cannot help but follow him still further as he shouldered the responsibility for preserving the Union, standing for justice, brotherhood, love and God until an untimely death. Yes, Abraham Lincoln, from a humble beginning, achieved towering greatness. And today I like to think that he calls out to us: "Never be satisfied with yourself, but believe in yourself and in God. Stand for the right as God gives you to see the right, and then accomplish great tasks. And even though those tasks may be humble, accomplish them as though they were great." It is true, is it not, that great people can come from humble beginnings!

And that is true, not only of people, but of ideas and events and actions. For example, the future life of a country may hinge upon a relatively minor influence. An interesting and revealing insight into that truth may be noted as one reads Emily Hahn's book, "The Soong Sisters." In the 1870's a Captain Charles Jones, captain of a second-class sidewheeler plying between the northern and southern shores of the United States, felt enough of an interest in a Chinese stowaway to talk to him about Christianity. The result was that the boy attended Methodist Trinity College and the School of Religion of Vanderbilt University, returning in China in 1886 to preach. Shocked by China's laborers, he began a process of industrialization. A little later he founded a publishing house. Working with Sun Yat-sen, he made a contribution to the Chinese Revolution.

But probably the greatest contribution of Charlie Soong was his three famous daughters: Chingling becoming the wife of the father of the Chinese Revolution, Dr. Sun Yat-sen; Eling becoming Madame H. H. Kung, mother and statesman; and Mayling becoming Madame Chiang Kai-shek, wife of the

"Holy Joe" Comes Home

One sultry tropical afternoon during bitterest period of the war, three coffins side-by-side awaiting burial on a Pac island. Within them were the bodies of th airmen, killed in a take-off. The flag t had fought and died for flew overhead three separate funeral services were inton For Edwin Sipowski of Illinois, the Cath chaplain read the service; for Izzie Gc berg of New York, a Jewish chaplain spe and for Edward Vogel from Tennessee Protestant chaplain took his part. When ceremonies were over, the three ministe clothed in identical khaki uniforms of t U. S. Army, left the burial field togeth Their faiths were different, but their m sion was the same, their God the same.

Such incidents were duplicated by the hu dreds as chaplains of all creeds pursued th duties wherever our Army and Navy we Now that they are coming home, their w experiences take on new importance. Wh can their congregations expect of these m of God who went to war? Chaplains retur ing to peacetime living face a readjustme problem just as real as lay servicemen c For our soldiers of God are coming hor with a flaming zeal for down-to-earth brot erhood that falls like a benediction on world which cannot survive an atomic a without it. They are coming home with tight-lipped intolerance for bigotry and ra hatred which may all too often bring the into conflict with the pattern of civilian li

This attitude is an inevitable outgrowth the war experiences of the "Holy Joes" their fighting congregations called them. the face of common danger, false barriers distinctions broke down among plain Ame cans. It was a transformation that took pla among servicemen in the combat zone rath than in the rear echelons. The chaplai watched it happen with feelings of exhila tion.

Many G I's would have been startled learn that this pitching-in together with bo from the wrong and right side of the trac of every religion under the sun and ma different shades of skin color, was what t Reverend back home meant by practisi brotherhood. To them, it was simply t right way. There was the Pacific isla where the boys built a chapel out of jun log, wheat meal cans and black tarpaper, a inscribed on the entrance: "For all men w seek to worship Almighty God in their ov way." There were the Protestant servicem on a transport bound for New Guinea w asked the Jewish chaplain on board to come their "Holy Joe." There were the Je ish soldiers and sailors who took over spec details so that Christian comrades could released for Christmas; and the Christi boys who volunteered for extra duties that Jewish G I's could observe the Jew holy days.

Something which affected the ministers khaki and navy blue most deeply was th practical experience in guiding men of faiths. Dr. Daniel Poling puts it this w "Religious experiences, which are of all periences the most personal and intimate, also the most universal, and in these w days they have crossed sectarian frontiers a

n down partisan barriers. Catholics, and Protestants, worshipping always the God but with their distinct forms, have to worship together. Frequently in bat- nergencies, they have ministered to each ."

Catholic chaplain, landing with one of early assault forces on Saipan, said his combat prayer on a sand dune of that y beach. It was the Jewish prayer for ng marine. A Jewish chaplain flying in perator bomber on Easter Sunday con- d Easter service for passengers and crew posed of Episcopalians, Catholics, Bap- Methodists and a Seventh Day Advent- A Congregational minister, who had ed Hebrew at Divinity School, led an essive Jewish New Year service for the h men in his advance detachment. On land in the Pacific, a Catholic boy died e arms of his Protestant chaplain. They served together for more than a year and come to know one another well. The estant chaplain gave a modified form of ast rites of the Roman Catholic Church e soldier, as he had been trained to do naplain school. The boy knew that he dying. He looked up into his friend's gathering strength for his last words. n he said: "Why can't we be like this, ys?"

ne chaplain answered: "Son, we *will* be this always."

is with such memories that Army and y chaplains are returning home. They had their faith bolstered. They are e insistent and convincing in the truths preach. Branded into their conscious- with the red-hot impact of direct experi- is raw proof of the Fatherhood of God the Brotherhood of Man. Going back ivilian pulpits, they will find it hard to ate the racial and religious bigotries ch afflict many American communities. e, it would appear, is a case where re- stment of the veteran would be tragic. pray that the adjustment may happen the r way around. If the ministers in Khaki Navy blue have their way it will. "I l never cease being a chaplain," one of n wrote in a letter during the war, "I remain a soldier of God . . . to fight al- s for a Church Militant that will stand the forefront in the struggle for the slation of spiritual and moral values into al and economic realities making impos- the repetition of the barbarism through ch we have just passed."

he "Holy Joes" are already moving to forefront. One chaplain is organizing port for a non-denominational monu- nt as a national shrine of brotherhood ere people of all faiths may come to pray their war dead. Another has spoken out rply against hate-mongers sniping at erican democracy. "I landed on some of beaches," he said, "with the fellows . . . ed 'Dear Dagoes' and 'Dear Kikes' and y fought with the same determination as rest of us because they are Americans." ny returning chaplains are putting their ght behind organizations working for d-will. This is only the beginning.

When the fighting was over on Iwo Jima l the cemetery dedicated, a chaplain at the

(Continued on page 501)

Generalissimo of China. And there you have it! A simple, friendly, Christian act changed the life of Charlie Soong, and its influence grew beyond all imagination. We never remember Captain Jones, but he planted an acorn whose influence has shadowed the entire world.

May I make another application of the wishbone principle? May I suggest to you that we must never be satisfied with ourselves spiritually? And we might well paraphrase the motto to read: "Great love from simple devotion grows." Yes, through the cumulative effect of vital devotion we can find a faith that is peculiarly different from our past standards, a faith that will challenge the best that is in us, a faith that will remind us that we have a larger destiny to fulfill. We need to recall the words of an inspired apostle of an earlier day: "Beloved, now are we the sons of God and it doth not yet appear what we shall be." Angela Morgan expresses it in these words:

"I am aware,
As I go commonly sweeping the stair,
Doing my part of the everyday care—
Human and simple my lot and my share—
I am aware of a marvelous thing:
Voices that murmur and ethers that ring
In the far stellar places where cherubim sing.
I am aware of a passion that pours
Down channels of fire through Infinity's doors;
Forces terrific, with melody shod,
Music that mates with the pulses of God.
I am aware of the glory that runs
From the core of myself to the core of the suns . . .
I am aware of the splendor that ties
All the things of the earth with the things of the skies."

Need it be said again? "Great love from simple devotion grows." We need to find the wishbone in life. The whole world will be more satisfied with us, and more important perhaps, we will be more satisfied with the whole world!

Then there is the funnybone. Here we might differentiate between wit and humor, for wit is of the mind, and humor is of the heart. I am thinking of the latter, a heart-warming outlook upon life which swings us into more generous attitudes.

Humor, defined in that respect, is one of the most valuable things to have in a time of despair. H. A. Overstreet, in his book "About Ourselves," cites the case of a friend of his—married, two children—who had been dismissed from his job back in the days when such a situation ordinarily called for a great deal of dolefulness. He opened the front door of his home, facing mild starvation and an inevitable shame, and yet called out gaily, "Helen?" She came. With beaming face he said: "Sorry to break the good news, old girl. You won't mind, will you? I've been fired—lifted—kicked out—and all the little family's now gwine to starve. Helen, old girl, let's go out to the Ritz and celebrate!" She had a saving sense of humor, too, and so the Ritz it was. But suppose she had been humorless: "Oh, Tom, don't be silly. Do you think I could eat a *thing* knowing what's ahead of us?" Congratulations to Tom and Helen, and to thousands of others who are taking hard blows every day and who are not losing their nerves, because of their humor. It helps! And if you're still in doubt, just ask someone who has been in the Service.

Humor has another important quality. Its presence is an evidence of good nature, of an appreciation of the real values of life. Years ago a Boston daily printed this editorial note, which illustrates this characteristic of humor: "It was a gloomy day yesterday, with overhanging clouds and pattering rain and clinging mist; but Phillips Brooks walked down Newspaper Row, bowing here and there to friends, and the day was all sunshine." And as I read that old editorial note, I could not help but recall one of the great sermons of Phillips Brooks, "The Joy with God."

I thought, too, of those words of Douglas Jerrold: "Humor is the harmony of the heart." And then I realized that the funnybone meant bringing God to life, radiantly and gloriously. "Be of good cheer," said Jesus, "I have overcome the world!" "Be of good cheer!" And in the centuries since, numbers of people

(Continued on page 502)

PERSONS

Daniel Winslow Thurston, 71, official board member of the College Avenue Methodist Church in Somerville, Mass., and a past president of the Lacounte Class for Men there, passed away on Monday, May 13th. Mr. Thurston is survived by his wife and three sons; the Rev. Daniel A., minister of the Maple Street Methodist Church in Lynn, Mass.; Edmund W., of Westwood, Mass.; and Franklin B., of Beachmont, Mass.; and a sister, Mrs. Elizabeth T. Babson, of Worcester, Mass.

The Rev. William H. Duvall, minister of the Woburn, Mass., Methodist Church, reports that the valedictorian and salutatorian of the Woburn High School this year, are both leaders in the local youth work of this church, and that during the last five years, three of the five valedictorians have been members. Robert W. Dobbins is this year's valedictorian and Imogene Rollins the salutatorian.

The Rev. H. H. Crawford, who has been in the Presbyterian Hospital in New York City for the past seven weeks, has sufficiently recovered to return to the Methodist parsonage at Moodus, Conn.

Miss Dorothy Rose Gunther, daughter of Mr. and Mrs. Arthur C. Gunther, of Dracut, Mass., was married to Haines Shepherd Lippincott, son of Rev. and Mrs. Samuel T. Lippincott of East Providence, R. I. The ceremony took place on Easter Sunday afternoon, at four-thirty, in St. Paul's Methodist Church, Lowell, Mass. Dr. Charles Jeffras performed the ceremony, assisted by the father of the groom, and the Rev. Samuel Young of Dracut. Mrs. Lippincott is a graduate of the University of New Hampshire and the New England Conservatory of Music and was employed as a musical therapist at Lowell General hospital, Ft. Devens. Mr. Lippincott was educated at the Norwich Academy and Hargrave Military Academy. Having been discharged from the Army Air Force, he will resume his course of study at Texas Christian University, Ft. Worth, Tex.

Rear Admiral James Duncan MacNair, retired, senior ranking chaplain of the Navy, died May 4th in his home in Upper Darby, near Philadelphia. He was a member of the Maine Conference. After he graduated from Boston University's College of Liberal Arts and School of Theology, he served a pastorate in Maine, and then was chaplain of a hospital. In 1919 he was commissioned as a Navy chaplain. During World War I, Chaplain MacNair received the Navy Cross for heroism while serving the Sixth Regiment of the Marine Corps at Belleau Woods. Under German machine gun fire he "displayed extraordinary heroism locating and burying the dead and administering aid and comfort to the wounded and bringing them to places of safety." He was commissioned a Read Admiral in 1936, being the third member of the Navy Chaplains Corps to be so honored since the Civil War. Chaplain MacNair leaves a widow, Mrs. Grace MacNair, a brother and a sister.

WASHINGTON, D. C. (RNS)—Mrs. Joy Elmer Morgan has become the first woman to receive the Washington Federation of Churches' annual Laymen's Plaque for notable Christian service. She received the award at the 26th annual meeting of the federation in the presence of more than 3,000 persons. Mrs. Morgan is honorary president and former active president of the Baltimore Methodist Conference Women's Society of Christian Service, covering the District and Maryland. Her husband is editor of the *National Educational Journal*. She is the ninth recipient of the federation award. Civil Service Commissioner Arthur B. Fleming, lay leader of Foundry Methodist church, was elected president of the federation—second layman to be so honored in the federation's history.

Mrs. Asuncion Perez, one of the leading evangelical Christian leaders of Manila, P. I., and before the occupancy of the Philippines by Japan the Commonwealth's director of the Bureau of Public Welfare, has been reappointed to that post by President Osmena. In her work now she will have greatly increased duties because of the millions of hungry and homeless in the Islands, the result of the war years. When the Japanese captured Manila, Mrs. Perez and her husband, Dr. Cirilo Perez, were imprisoned in Fort Santiago and questioned for political information. Mrs. Perez was released after a long confinement, but Dr. Perez was tortured and killed. Mrs. Perez was a delegate from the Philippines to the General Conference of The Methodist Church in 1936.

Mr. Fred Schumacher, assistant minister of the Church of St. Paul and St. Andrew, New York, will be graduated from Union Theological Seminary this month and will leave for northern Maine to assume the pastorate of a church there for the summer.

E. H. MacLeod Photo

Attending Eisenhower-Nimitz Luncheon in Washington, D. C., on April 24th. Seated, left to right: Dr. Frederick Brown Harris, pastor, Foundry Methodist Church, Washington, and chaplain, U. S. Senate; the editor of ZIONS HERALD. Standing: Dr. Ralph Stoody, exec. sec. and director of Methodist Information; Dr. T. Otto Nall, managing editor of the *Christian Advocate*.

One of the leading members of the co mittee on the status of women, set up by United Nations Commission on Hun Rights, is Mrs. Yuh Tsing Zee New, wid of Dr. Way-sung New, who was an ort pedic surgeon of international repute. M New was a member of Ginling College's f graduating class, and has long been rec nized as one of China's leading Christ women. She has been chairman of Ginlin board of directors in China, and director many Methodist schools in central Chi she was dean of women in the first co-e cational experiment in central China. S has long been active in welfare work throu out China: rural social service for wom and children, the Orthopedic Hospital Shanghai, work among crippled children Hangchow, and has been vice-chairman the Woman's Corps in the New Life Mo ment.

The Rev. Victor P. Musk and son, Gaut John, of Easton, Me., have been granted visa by the British Government for a t month visit with Mr. Musk's family in E land. Reservations have been secured June 15th via American Overseas Airwa Mrs. Musk has been in England since Ma of this year, having gone to settle the est of her mother who died on Jan. 16th. D ing the absence of the pastor, the Easton a Mars Hill pulpits will be supplied by the R W. H. H. Taylor, retired member of t Maine Conference, and a former pastor Easton. The Musk family expects to retu late in August or early September.

The Mt. Bellingham Methodist Church Chelsea, Mass., launched a drive to liquid its $5,900 indebtedness at a Mother's D Service, May 12th. The first appeal broug in pledges of $8,910 with more expected. T Rev. Lloyd A. Duren is the minister and M Andrew Bemister is chairman of the dri committee.

Senator Wayne L. Morse will give t commencement address at Cornell Colle Monday, June 3, it has been announced the college authorities. The Oregon stat man, who resigned from the War Lab Board and the law school of the Univers of Oregon to enter national politics in 19 and carried more counties and precincts that election than any previous senator candidate in Oregon's history, has a disti guished record as a lawyer and educator, addition to his public work in such fields labor relations and crime control. Consider a leading spokesman for younger politic and the liberal wing of the Republican par Morse began his career as an educator teaching speech at the University of Minn sota, where one of his students was Haro E. Stassen, prominent Republican president aspirant.

NASHVILLE, TENN. (RNS)—The Metho ist Church is planning an intensive educ tional and "agitational" drive among members to curtail the liquor traffic, it w revealed here following a two-day meeti of church leaders. According to Bishop W bur E. Hammaker, president of the denon nation's Board of Temperance, the enti church will be "alerted to the cause of sob

ety, decency, morality and spirituality." He said the drive will tie in with the current program in behalf of church school enrolment and attendance of the church, and will be pushed during the latter part of 1947 and early months of 1948.

New York (RNS)—An appeal to the government and to the churches of America for immediate action to meet the hunger crisis in wide areas was made here by the Executive Committee of The Federal Council of Churches. The appeal was sent to President Truman and Secretary of Agriculture Clinton P. Anderson. The government was urged by the Federal Council to procure at the source the grains, fats, and meats which should be sent for foreign relief needs, and ship them immediately to the starving people overseas; to establish consumer rationing if present voluntary measures prove to be inadequate; and to forbid use of grain for alcoholic beverages during the present shortage of cereal grains throughout the world.

Chicago, Ill.—"One and one-half million dollars are urgently needed in May to carry on the work of the World Service Boards of The Methodist Church," Dr. Thomas B. Lugg, treasurer of the General Commission on World Service and Finance announced. He added that Methodist giving to its World Service missionary and educational program has for the third month continued to show a decrease. To carry on the expanded World Service program requested by the General Conference, it is necessary for all Methodists to continue to respond as generously and promptly as they have in the past, Dr. Lugg explained. He is urging local church treasurers to send in all World Service funds to their conference treasurers by May 28th in order to be included in this fiscal year.

Winners of Sermon Contest

Maurice C. Daily and G. D. Cole, Jr., students in Union Theological Seminary, New York, are the winners of $50 prizes offered by the Board of Missions and Church Extension for the best sermon by a Methodist seminary student on "The World Mission of the Church."

The judges were Ralph W. Sockman, minister of Christ Church, New York City, Henry P. Van Dusen, president of Union Theological Seminary and author of several books on the missionary enterprise, and Nolan B. Harmon, Jr., book editor of The Methodist Publishing House.

Methodist students in five theological schools submitted sermons. In several schools faculty members made the sermon on "The World Mission of the Church" a class assignment.

The contest was conducted by the Student Department of the Board as a means of impressing seminary students with the importance of the missionary sermon and in order to encourage them to become effective interpreters of missions. The original prize offered was $100, but the judges recommended that two prizes of $50 each be given instead. One of the winners, Maurice Daily, is a Methodist missionary on furlough, having been at work in Cuba since 1936. He graduated from the Candler School of Theology of Emory University and is now doing graduate work at Union. His sermon will be published in an early issue of *World Outlook*.

Heads New Relief Agency

RNS Photo

New York (RNS)—Harper Sibley, treasurer of the Federal Council of Churches, has been named president of Church World Service, newly-formed Protestant relief agency with headquarters here. Church World Service consolidates the work of the Church Committee for Overseas Relief and Reconstruction, the Church Committee for Relief in Asia, and the Commission for World Council Service.

Rome (By Wireless) (RNS)—Representatives of the Methodist Episcopal Church and the Wesleyan Methodist Church were scheduled to meet in Florence on May 15th to approve a merger of the two groups. The united denomination will be called The Methodist Church of Italy. A uniting synod was to meet on May 16th to elect a new superintendent. The union becomes final when approved by English Methodists at their conference in July. The Wesleyan Methodist Church is connected with British Methodism. The Methodist Episcopal Church was affiliated with American Methodism, but was forced by Benito Mussolini to become an independent group.

"Church World Service" Launched

For some years during the war the Protestant churches of the United States maintained three service agencies through which the local churches sent relief of various kinds to Europe and to Asia. Now these agencies have been combined into one new group known as "Church World Service" with headquarters at 37 East 36th Street, New York City. The uniting agencies are: the Church Committee on Overseas Relief and Reconstruction, the Commission for World Council Service, and the Church Committee for Relief in Asia. The president of the new body is Harper Sibley, long known in this field of church endeavor. Other officers and committee chairmen are: Dr. A. Livingstone Warnshuis, Dr. Leslie B. Moss, Dr. Earl P. Adams, Dr. Robbins, W. Barstow, Dr. Ralph E. Diffendorfer, Bishop Herbert Welch, the Rev. Theodore A. Greene, Dr. Luman J. Shafer, Sidney Gamble, William G. Schram, and the Rev. George E. Barnes. The group expects to handle and ship, during the next four years, food and other relief to the value of $50,000,000; while the churches they represent will probably expend directly through their missionaries and agencies another $50,000,000.

Moral Reconstruction Urgent European Need

Geneva (By Wireless) (RNS)—Moral reconstruction is one of the greatest problems facing Europe's churches, Roy L. Smith, editor of the *Christian Advocate,* official Methodist organ published in Chicago, declared here at headquarters of the World Council of Churches. Dr. Smith is in Europe for a month's tour of war-affected countries.

"While far less dramatic than the acute need for food, the problem of moral reconstruction will be a challenge to the churches of Europe for the next fifty years," he asserted. "Church leaders in the former occupied countries are particularly concerned over attitudes among youth, many of whom do not judge their actions by standards of morality, but use their wits to gain their own advantage."

Dr. Smith announced that he will leave Geneva shortly to visit church centers in France, Holland, Scandinavia, and Poland.

Crusade News

As expected, the Central Pennsylvania Conference, which met April 24th, recorded definite church school gains during the last conference year. Each of the four districts had made progress in both enrolment and attendance. The increases, as reported by District Superintendent E. C. Myers, were as follows: Enrolment—Altoona District, 126; Harrisburg, 1342; Sunbury, 52; Williamsport, 1154. Total increase, 2674, or three per cent. Average attendance—Altoona District, 250; Harrisburg, 770; Sunbury, 344; Williamsport, 410. Total, 1774, or approximately four per cent. These gains are not large, but they have added significance when viewed against aggregate losses during the two previous years of 4059 in enrolment and 3049 in average attendance. At least the tide has turned, the trend is now definitely upward, and there is hope of continued progress and gathering momentum.

What's New in the Bible?

International Uniform Lesson for June 2.

FRIENDS AT BETHANY. Mark 14:3-9; Luke 10:38-42; John 11:1-44; Galatians 5:13c.

I. *Friendship with Jesus and alertness to opportunity.* Mark 14:3-9; John 12:1-3.

This woman brought her cherished ointment and poured it on her Master's head at just the moment when such an act of love meant more than it could ever have meant at any other time. As His words about His burial show, it brought balm to the heart of Jesus as He faced shame and death. She had done what she could, the deed which for one priceless instant it was in her power to do. Enlightened by a great friendship, she had seized the golden opportunity and had not only filled the house with the fragrance of the ointment but the whole world with the glory of her love.

How many times through the centuries has loving devotion to Jesus opened the eyes of men and women to their own opportunities! Sometimes they have been directed into new paths of service to men. Sometimes they have been led to create new works of beauty in picture, or architecture, or song, by which the Lord was glorified and the souls of men lifted with a new vision of His glory. But always the friendship of Jesus is a quickening thing. And He calls us to be His friends.

II. *The cultivation of the friendship of Jesus as the supreme need.* Luke 10:38-42.

Mary has often been characterized as the impractical dreamer, while Martha is the practical worker who makes life possible for her dreamy sister. Or else Mary is the type of those who are graciously alive to the treasures of the spirit, Martha one of the people who can see nothing in life but its material needs. But this will hardly do. Would Jesus have warmly approved any mere dreamer? Do you think that He would have dealt with a soul dead to spiritual values as He dealt with Martha?

No, Mary and Martha differed not in their basic ideas, but in their placing of emphasis. Surely Mary had sense enough to know that a guest is not well entertained if he is allowed to go hungry. But she also knew that Jesus was more concerned with fellowship than with an elaborate dinner. And she sat at His feet and heard His word. Martha's eagerness to make a feast for her Master was born of her appreciation of Him as bringing spiritual treasures to the home at Bethany. It was not mere food that she was thinking about, but the putting of food before her Guest in a way that would express her love. It was with gentle understanding that Jesus reminded her that in her emphasis on the visible and tangible expressions of love she was missing something higher.

In our time there is little need to guard against an over-emphasis of the devotional life. There is, rather, good reason for an insistence that the practical interests of the church and the world should not be allowed to overshadow the means by which is kept alive that fellowship with Christ which makes the service of men a sacrament by which they are brought nearer God, and their spirits as well as their bodies feel the touch of His love.

III. *The friendship of Jesus as eternal life.* John 11:1-44.

To know Jesus so well as to believe in Him, to see Him as He really is, full of divine grace and truth, is to find a new life. It means exposure to an irresistible contagion which gives a new quality to life which makes it imperishable. He is the resurrection and the life.

This is the claim made in this chapter of John. Is it justified by the nineteen centuries of Christian experience? Is it justified by our experience today? Is Jesus still alive as a vitalizing force in the church of today? Are we giving Him a fair chance to do His work in our lives?

More Church School teachers are using Zions Herald lessons. Why not ask members of your class to subscribe to this stimulating weekly?

Karl Barth Returns to Bonn University

GENEVA (By Wireless) (RNS)—Dr. Karl Barth, Swiss Protestant theologian, has returned to Bonn University in Germany from which he was expelled during the early years of the Nazi régime because of his opposition to National Socialist teachings. Dr. Barth was invited by the rector of the university to renew his post on the theological faculty during the summer term. He is said to be the first foreign professor offered a teaching post in the British occupation zone since the war ended. Last winter Dr. Barth was invited to lecture in Berlin, but was unable to obtain a permit to enter the capital.

Fourth Church, Boston

The cover picture on your ZIONS HERALD of May 8th, is a drawing of the proposed superstructure for Fourth Church, Boston, by Mr. Arland A. Dirlam, architect. For the past twenty years the members of this church have been confined to the use of a basement for all religious activities. This basement was intended originally to be the first unit of an adequate building very sorely needed for many years to house the colored Methodists of Roxbury,—the only Negro church of our denomination this side of New York City. The coming of the depression in 1929 cut short the building operations and during subsequent years hope of ever completing the structure was all but killed. With the coming of World War II and the opening of doors of employment, however, hope was revived. A great awakening came when, due to the keen interest and ingenuity of Dr. William Gunter, Boston District Superintendent, arrangements were made whereby the $50,000 estimated to be necessary to carry the building to completion might be forthcoming. Of this amount the local congregation was given a quota of $15,000.

Toward the end of raising their share of the money the members launched a three-year building fund campaign on the first Sunday in May, 1945. The success of the first year's endeavor, just concluded, has been remarkable,—thanks not only to the loyalty of the members but also to the support of many sister churches in the New England Conference. Monies now on hand total $6200, all of which, with the exception of $800, has been raised among members and friends of the church. This is a noteworthy achievement for Fourth Church, particularly in view of the fact that it has paid every claim made upon it by the Annual Conference, overpaid its Crusade for Christ quota of $750 by $50, and has increased its benevolent contributions four-fold during the past year. A rally for $1000 additional by June 16 is now afoot.

Although some five thousand dollars in pledges are yet to be collected this church stands in need of all the support that we as churches or individuals can give. It is hoped that nothing will stand in the way of finally seeing the building, long a sore spot of New England Methodism, completed once construction materials are accessible. The architectural design and development proposed by

ım will, if carried through, not only service needs of the congregation, make Fourth Church easily the most church building in the district is located. Surely the people of this eserve all the help that we can give.

On a Wide Circuit

W. W. Reid

Bombs or Missionaries?

st 6, 1945, when the atomic bomb pped on Japan, ushered in a new age history," we quote from an address Frank C. Laubach, "apostle of liter- en at Scarritt College. "It also is- ultimatum to the human race. As d learns the secret of the atomic merica will be the most dangerous earth. The only way to be safe nihilation is for America to become toward the rest of the world.

hallenge the finest Christian young l women in the United States, in and churches, to offer themselves to better world. The young people of are healthy, intelligent, and filled rgy; but they have found no cause of their talents. Those with a great hrist, those who are color blind and e people must be given religious in our best schools and colleges, in to their technical training. They will able to meet the needs of the world cy, agriculture, industry, medicine, child care, home economics, dietetics, ousand other skills.

amazingly easy to change the world lly try. If a man is hungry, it is not to beg him to take food. The world y and sick, and is waiting for us to The youth of today want something stir the finest loyalties and will call c effort. We call our youth to help war or the atomic bomb will annihi- therefore, we must get rid of the war. One of the main causes of esperation and misery.

all young people to go all across l Africa, much of Latin America, Islands of the Pacific, where people rate; and because they are illiterate, hungry, in rags, with miserable ictims of disease and despair. That three-fifths of the human race. Now nas been plunged into that condition World War, and four-fifths of the ace are in misery and desperation, a eld for demagogues who advocate measures. These people are willing ything to get out of their intolerable . . . .

is a very decisive hour for the United d for the Christian church. If we elp the world, the fact that we are e they are so poor will make us the ed country in the world. But, if we out and help the world and change n to abundance, disease to health, n to progress, despair to hope, and ove, we shall not only save the hu- e, but we shall be the most beloved he world has known."

The Modernity of the Past

(Continued from page 485)

this committee in its annual reports. By the close of the eighteen seventies many churches, such as Lynn Common, were being dedicated free of debt. The above committee declared in 1879 that "the Lord loveth a cheerful giver; and usually money is more cheerfully given to build a church than to pay an old debt." In that year the conference had paid $178,000 on old debts and new buildings, and still carried half a million dollars worth of debt.

Bishop Haven's Coup d'etat

The value of the work of the presiding elder has long been a subject of discussion, with laymen being critical of the cost of it, and those who assume the office becoming increasingly convinced of its indispensable nature. In 1875, the only year in which Gilbert Haven presided over the New England Conference, he pulled out all the stops in the use of his episcopal authority, and on reading the appointments amazed the entire body by reading five districts, the new one being the Lowell District. The brief description of the conference session in the minutes reports that "The Conference greatly enjoyed the prompt, *bonhomie* presidency of their old comrade in conference labors, notwithstanding the *coup d'etat* so adroitly and perhaps beneficently accomplished, and the thwarting of some of their expressed or implied wishes." The result was that the next year both lay electoral and annual conferences voted to memorialize the General Conference to authorize the annual conference to determine the number of its own districts, and the ministers added the provision that the annual conference be permitted to elect its own presiding elders. The new district lasted one year.

The boundaries of the conference, as well as of the districts, have been subject of much discussion. For a number of years the possibility of extending the boundaries to include the whole state of Massachusetts, and of dividing the state into two sections, was carefully looked into. Various prospective plans were drawn up, but they were never acted upon. Serious difficulties were in the way, one of which has always been that the conference containing Boston and its suburbs would be much the stronger. In 1868 this matter is humorously commented on in these words: "Our preachers find a breathing-place at the sea, occasionally, indispensable to their health. Some of them suffer excessively, in the country, from heart disease, in a term of two or three years, and find relief only in a removal to the seaside: to shut them up permanently in Western Massachusetts would no doubt prove fatal."

Domestic Missions

The conference always had before it the importance of subsidizing the weaker fields, but found itself comparing unfavorably here with the work of other denominations. Touring the Springfield District in 1873, David Sherman said that when he saw how much could be accomplished could such struggling societies receive some aid, he felt that too large a proportion of our contributions went out to less pressing interests. Upon the formation of a Conference Domestic Missionary Society in 1879, it was reported that 90 out of 229 societies in the conference had to receive some aid beyond their own resources; and that the missionary appropriations over 25 years to the churches of the conference were less by $2,350 than the missionary subsidy given in one year to the Congregational churches in Massachusetts. In 1877 the pastor of Hanover Street Church in Boston was given authority to take collections, in view of the impossibility of a Protestant church in the North End being self-supporting. And the Boston presiding elder observes that the city is spreading out into the suburbs, building up churches in those sections, weakening those in the city proper: "Cork, Bremen, and Paris are transferred to the North End, where Satan hath his seat and synagogue, and can be routed out only by the ring of the old gospel."

Secular Priesthood

Amid so many items which have a familiar ring despite the time which has

(Continued on page 502)

New England Conference

G. ALBERT HIGGINS

On a glorious spring evening, the 150th session of the New England Conference met last Wednesday in Wesley Methodist Church, Springfield, with Dr. John Hoon and the Rev. Harold B. Keir as hosts, and Bishop Lewis O. Hartman presiding.

Preliminary meetings of boards and committees were held on Wednesday. The annual Friars-Poor Clares banquet was enjoyed at 5.30 p.m. in Hotel Kimball. The Rev. Clarence G. Strippey, former Air Force chaplain, spoke upon the topic: "Personal Glimpses of the People of the U.S.S.R."

Wednesday

Bishop Hartman opened the conference with the announcement of the hymn, "And Are We Yet Alive."

The Rev. G. A. Higgins was elected secretary. He nominated as his assistants, the Rev. B. B. Smith and the Rev. D. A. Thurston, with the Rev. C. H. Stackpole as biographer, and they were elected. The Rev. M. M. Thornburg was elected statistician, with the Rev. R. E. Garland as assistant.

The Memorial Service was conducted with the secretary reading the roll of the Honored Dead, with prayer being offered by Bishop Hartman. In the brief meditation he called upon the church to meet the calls of mercy from a starving world.

A Communion Service was conducted by Bishop Hartman with the assistance of the host pastors, conference secretary, and the district superintendents.

Thursday

The Rev. F. D. Taylor was appointed cabinet representative to the Jurisdictional Board of Missions. The reports of the district superintendents were presented, after which Mrs. William Gunter was given an orchid and her husband a purse, in appreciation for their work on the Boston District for the past six years.

The statistician's report showed an increase of 3,504 in members received; a decrease in church school enrolment and average attendance; a decrease of $4,875 in value of parsonages; a decrease of $118,788 of church indebtedness; an increase of $181,412 in bonds and endowments.

The treasurer's report showed a decrease of $2,720.02 in world service; a decrease of $1,695.01 in the fellowship of suffering offerings; an increase of $7,489.98 for world service and conference benevolence (on apportionment); an increase of $3,211.46 for Ministerial Support; a decrease of $303.38 for administration; an increase of $3,413.28 for Crusade for Christ; paid for Crusade for Christ quota, $247,310.52, with $5,989.48 due; Crusade for Christ subscription paid, $247,310.52, with $18,270.48 due; paid for Deaconess Hospital fund $6,078.77.

Alford Peckham presented a check of $3,703.73 from the Methodist Publishing House, and Bishop Hartman announced a check of $80 from the chartered fund.

In the Conference Board of Education report, the churches of the conference are requested to designate the Race Relations Day collection for Claflin University.

The Reverends C. W. Jeffras, M. L. Bullock, L. W. C. Emig, J. K. Montgomery and C. T. Allen were named as a joint commission with a like committee from the New England Southern Conference to be responsible for the organization and management of the New England Pastors' School.

Bishop Hartman announced the following Transfers In: Armand O. Donoruma (New York), Harold B. Keir (New Hampshire), Clifford A. Lindberg (Minnesota), Oren F. McClure (Detroit).

Bishop Hartman announced the following Transfers Out: Chris DiPietro (New Jersey), N. Bond Fleming (North Mississippi), Roger S. Guptill (North Georgia), Robert S. Hall (New York East), John H. Lavely (Pittsburgh), Philip H. Oxnam (North Minnesota), Ivar F. Pearson (New York East), Thomas Rogers (Detroit), W. Randolph Thornton (New Hampshire), Roland D. Sundberg, on trial, (New England Southern).

In the Bishop's Hour, Bishop Hartman urged the acceptance of the whole gospel, that humanity may be greatly helped in the name of Christ, and that all prove true stewards of Christ.

Bishop Hartman welcomed the following returning chaplains: D. Harold Hickey, Percy M. Hickcox, John E. Collier, J. Melbourne Bowmar, Loren O. Crain, John D. Erb, Robert F. McComas, Donald E. Paige, Wilbur C. Ziegler, Arthur Hopkinson, Jr.

In the Sustentation Fund report it was indicated that 1945-1946 grants are to be made on the basis of $2,000 and house.

Friday

Professor E. S. Brightman reported for the Committee on Conscientious Objectors, after which the committee was continued.

The 1949 Class of the Committee on Nominations was elected as follows: the Rev. F. G. Potter and the Rev. B. B. Smith, W. J. Kurth and E. H. Redstone.

In the report of the Board of Conference Claimants the pension rate for 1946-1947 was set at $25.

The Rev. G. E. Heath announced that just beyond $125,000 had been secured in special gifts as an impetus to the campaign beginning next Fall to make it possible to place pension affairs on an actuarial basis.

The Rev. D. J. Imler, reporting concerning the year's study of pension affairs, reported that $175,000 was necessary to place pension affairs on an actuarial basis. On motion of the Rev. H. I. Bailey the suggested goal for each church is to be 70% of the Crusade for Christ apportionment.

Dr. Frank K. Singiser was introduced. He spoke concerning the work of the Massachusetts Bible Society, and then presented a genuine French Morocco Bible to be tendered to Thoburn Methodist Church in Calcutta, India, in the name of the Massachusetts Bible Society and the Methodists of Massa
Bishop Hartman accepted the gi
thanks.

The Rev. E. S. Bucke presented a
tion, which was adopted, reaffirming
port of the so-called Curtis bill for th
lishment of a Massachusetts State F
ployment Practices Commission.

Professor E. S. Brightman presente
olution, which was adopted, which in
the secretary to inform the appropri
cials of Selective Service that it is
that all conscientious objectors be i
ately discharged.

Professor E. S. Brightman prese
resolution, which was adopted, deplor
appointment of Mr. Myron W. Ta
representative to the Pope with the
ambassador and requesting that he
called forthwith.

The Rev. H. I. Bailey presented the
of the Commission on World Servi
Finance. An Honor Debt to the C
tious Objectors' Fund was set at $2,
World Service acceptance of $68,7
voted.

In the inspirational hour the Rev.
Smith Leiper, D. D., of the World
of Churches addressed the conferenc

At 8.00 p.m., Laymen's Night was ob
with W. J. Kurth, conference lay lead
siding. The speaker was the Rev.
Smith Leiper, D.D.

Saturday

Bishop Hartman announced the
Cross and Blue Shield Committee as t
William Gunter, the Rev. J. K. Montg
the Rev. H. Hughes Wagner, J. A.
F. N. Bridgham, Dr. H. E. Esty.

The Rev. Vernon O'Neil was added
Accepted Supply list, and the Rev. F.
liams was removed from it.

The Rev. J. L. Ivey entered Reti
because of age, and the Reverends G.
vis, Henry Jacobson, J. F. Knotts,
Koonsen, and C. S. Otto were grant
Retired Relationship. Bishop Hartma
sented each of them with a certificate
tirement as well as a retirement meda

The following were received On
Ashton Aubra Almand, Robert Lewis
fiel, Milton John Huber, Jr., Robert
thorne Jones, Jr., Arnold Raymond
Miller Currier Lovett, Glen Walker T

The following were continued On
Ernest Randolf Case, John D. Erb,
C. Leslie, Thomas Foster Lindley, Jr.
cis Joseph Mazzeo, Arthur Willard
comb, Jr., William James Ogle, Charl
bert Picht, John Snook, Jr., Robert M.
son, Claude H. Voorheis, Raymond Al
Withey, Jr., Ralph Dexter York.

At 10.00 a.m. the Conference Wom
ciety of Christian Service met in Ho
gregational Church, with Mrs. How
LeSourd presiding. The Rev. H.
Wagner had charge of devotions.
Nelson Bridgham, for the Springfie
trict, and Mrs. Roger W. Hastings, f
ley Church, brought words of w
Others who spoke were Mrs. Hiram B
Mrs. P. A. Croney, and Mrs. How
LeSourd. Dr. Prem Nath Daas, form
dent of Isabella Thoburn College, L

(Continued on page 499)

Boston District

1945-46	1946-47
District Superintendent, William Gunter	W. C. Arnold
Municipal District	*Municipal District*
Alston, Supplied by N. K. Hall	N. K. Hall
Boston, First, A. D. Stroud	A. D. Stroud
Fourth, C. B. Copher	C. B. Copher
Italian, Chris DiPietro	A. O. Donaruma
Methodist Religious Society in Boston:	
Copley, Supplied by F. W. Adams	L. H. Johnson
Tremont Street, A. F. Reimer	A. F. Reimer
Morgan Memorial, Church of All Nations, H. E. Helms	H. E. Helms
Syrian Work, Supplied by S. D. Malouf	
Brighton, Oak Square, E. L. Mills	E. L. Mills
Dorchester, First, J. L. Ivey	N. J. Raison
Greenwood Memorial, R. A. Withey	R. A. Withey
Howard Avenue, H. W. Bock	L. W. Webster
Neponset, Supplied by Lewis Chase	L. A. Chase
Parkman Street, Supplied by M. C. Keir	F. C. Wilson
Stanton Avenue, F. W. Brett	F. W. Brett
East Boston, St. Paul's Italian, F. L. Pizzuto	F. L. Pizzuto
Forest Hills, G. L. Davis	S. W. J. Walsh
Hyde Park, W. O. Terry	T. R. Bowen
Jamaica Plain, First, L. A. Lyon	L. A. Lyon
St. Andrew's, Supplied by D. H. Freeman	J. L. Groves
St. Paul, H. W. Bock	H. T. Coontz
Roslindale, Bethany, E. N. Gilbertson	E. N. Gilbertson
Roxbury, Walnut Avenue, R. D. Sundberg	Jonathan Cartmill
South Boston, Barham Memorial, Supplied by A. C. Wood	E. E. Willman
Italian Church of the Saviour, Chris DiPietro	A. O. Donaruma
Wesley, Supplied by W. L. Lyon	W. L. Lyon
West Roxbury, E. F. Miller	E. F. Miller
Washington Boulevard, Supplied by B. A. Petty	B. A. Petty
Suburbs	*Suburbs*
Belmont, D. J. Imler	D. J. Imler
Brookline, St. Mark's, W. R. Leslie	W. R. Leslie
Cambridge, Grace, F. G. Potter	F. G. Potter
Harvard-Epworth, E. H. Furgeson	E. H. Furgeson
Trinity, Supplied by H. N. Richardson	Daniel Jones
Dedham, St. John's, J. F. Knotts	P. M. Hickcox
Milton, Parkway, R. M. Pierce	R. M. Pierce
Needham Heights, H. H. Cramer	H. H. Cramer
Newton, Auburndale, S. J. Callender	S. J. Callender
Newton, E. L. Farnsworth	E. L. Farnsworth
Newton Center, H. D. Hawver	H. D. Hawver
Newton Lower Falls, E. J. Fairweather	E. J. Fairweather
Newton Upper Falls, W. H. Shillington	W. H. Shillington
Newtonville, H. M. Gifford	H. M. Gifford
Plainville, Supplied by P. S. Kurtz	J. M. Bowmar
Quincy, Atlantic, J. K. Montgomery	J. K. Montgomery
St. Pauls, F. O. Drake	F. O. Drake
West Quincy, Supplied by W. H. Powell	W. H. Powell
Wollaston, V. V. Sawyer	V. V. Sawyer
South Walpole, Supplied by John Mason	John Mason
Waltham, Immanuel, G. A. Butters	G. A. Butters
Watertown, St. John's, E. G. Waterhouse	E. G. Waterhouse
Wellesley, United, Supplied by G. M. Bailey	R. E. Bergmark
Weston, D. A. Wells	D. A. Wells
Winthrop, L. W. C. Emig	L. W. C. Emig

Lynn District

1945-46	1946-47
District Superintendent, J. C. Wingett	J. C. Wingett
Arlington, Calvary, C. E. Pedersen	C. E. Pedersen
First (Heights), R. T. Broeg	R. T. Broeg
Ballardvale, Supplied by W. M. Crawford	W. M. Crawford
Beverly, Supplied by E. W. Smith	E. W. Smith
Byfield, Supplied by C. A. Oberg	W. B. Howenstine
Chelsea, Mt. Bellingham, L. A. Duren	L. A. Duren
Danvers, R. A. Withey, Jr.	R. A. Withey, Jr.
Essex, Supplied by W. R. Keeffe	D. S. Barnett
Everett, First, N. J. Raison	J. W. Thompson
Glendale, W. C. Pixler	W. C. Pixler
Gloucester, L. W. Mann	R. K. Jones, Jr.
East Gloucester, L. W. Mann	C. M. Keir
Prospect Street, Supplied by C. O. Ford	C. O. Ford
Riverdale, Supplied by R. E. Burt	R. E. Burt
Haverhill, People's, L. H. Johnson	G. W. Vance
Ipswich, D. S. Barnett	D. S. Barnett
Lawrence, Parker Street, Thomas Rogers	O. F. McClure
Lynn, Boston Street, B. B. Smith	B. B. Smith
Broadway, Supplied by S. A. Harford	W. C. Ziegler
First, Arthur Hopkinson	G. A. Higgins
Lake Shore Park, Supplied by Miller Lovett	O. A. Maxfield
Lakeside, Supplied by H. S. Herbert	P. M. Hammond
Maple Street, D. A. Thurston	D. A. Thurston
St. Luke's, W. R. Thornton	T. A. Mosley
St. Paul's, G. H. Wayne	G. H. Wayne
South Street, S. W. J. Walsh	To be supplied
Trinity, M. W. Sharp	M. W. Sharp
Malden, Centre, H. B. Hill	H. B. Hill
Faulkner, J. R. Duncan	J. R. Duncan
Linden, G. R. Akers	G. R. Akers
Maplewood, Supplied by G. E. Bisbee	G. E. Bisbee
Robinson Memorial, C. S. Otto	D. H. Hickey
Swedish, Ludvig Pehrson	Ludvig Pehrson
Marblehead, St. Stephen's, John Snook, Jr.	John Snook, Jr.
Medford, First, C. A. Morrill	H. P. Folger, Jr.
Hillside, J. G. Lane	M. C. Lovett
St. John's, E. F. Young	E. F. Young
Trinity, Cato Dick	Cato Dick
Wellington, W. J. Ogle	W. J. Ogle
Melrose, J. L. Cairns	J. L. Cairns
Newburyport, People's, Supplied by C. A. Oberg	W. B. Howenstine
North Andover, First, L. B. Carpenter	R. D. York
Peabody, First, Supplied by J. H. Laird	J. H. Laird
Reading, W. C. Arnold	William Gunter
Revere, Supplied by T. R. Bowen	R. E. Dabritz
Rockport, Supplied by R. K. Jones, Jr.	R. K. Jones, Jr.
Salem, Lafayette Street, I. W. Arnold	I. W. Arnold
Wesley, L. K. Lord	L. K. Lord
Saugus, Center, Supplied by Miss M. Elizabeth Bee	M. Elizabeth Bee
Cliftondale, H. N. Clay	H. N. Clay
East Saugus, R. W. George	R. W. George
Lynnhurst, Dorr Memorial, Supplied by C. C. P. Hiller	J. R. Millenkrandt
Somerville, Broadway, Frank Peverley	Frank Peverley
College Avenue, A. J. Strait	A. J. Strait
Assistant, T. A. Mosley	
First, J. B. Olds	J. B. Olds
Flint Street, R. D. York	D. H. Freeman
South Hamilton, Supplied by K. K. Herboldsheimer	K. Herboldsheimer
South Tewksbury, Supplied by A. A. Crawford	J. F. Johnson
Stoneham, I. J. Roberts	I. J. Roberts
Swampscott, J. A. Stevenson	H. W. Bock
Wakefield, C. H. Picht	V. D. O'Neill
Wilmington, Supplied by D. C. Ganyard	C. L. Carmichael
Winchester, H. E. Heverly	H. E. Heverly
Woburn, W. H. Duvall	W. H. Duvall

Springfield District

District Superintendent, M. L. Bullock	M. L. Bullock
Amherst, Wesley and Cushman, E. B. Wilson	E. B. Wilson
Athol, Starrett Memorial, C. F. Avey	C. F. Avey
Bernardston (Fed.), Supplied by F. R. Dixon	F. R. Dixon
Charlemont (Fed.), Supplied by W. H. Wakefield	W. H. Wakefield

(Continued on page 498)

United in Song

Carl W. Saunders

Minister of the Methodist Church in Washington, R. I.

Dr. Harry Emerson Fosdick has said recently, "Religion ought to have been the great unifying force among men." We have just finished a project which has been a practical expression of this high ideal. It was done through the language of George Frederick Handel's oratorio, "The Messiah." This project was sponsored by the Pawtuxet Valley Minister's Circle, representing sixteen Protestant churches and six denominations. But in this activity, we avoided differences. Individuals, churches, civic organizations and business places cooperated, and we were united in song.

It all began in a fireside chat. Many ministers of small village churches like mine have felt a desire to have their choirs sing the music of the masters once in a while. Perhaps if the choirs would get together. . . . Perhaps we might sing Handel's "Messiah." . . . When I suggested it to our minister's circle, the men were enthused: "It's a good idea. Go ahead. We'll cooperate. Our people will enjoy that. Choose your own committee." So we began.

Our first concern was to secure a competent director. We were fortunate in getting William W. DeRoin, director of music at the Y.M.C.A. in Providence, and his accompanist. Much of the success of our concert was due to them. Although only three or four members of the combined choirs had ever sung "The Messiah," we felt we had accomplished much at the first rehearsal. There were exactly one hundred singers who registered during the eleven rehearsals, and 92 of them stayed with the chorus. The average attendance for the whole period as shown by the attendance cards was about 80%.

The Masons gave a heated hall for all of the rehearsals. The school committee gave us the use of the junior high school auditorium for the concert, as no church was large enough to accommodate the audience. A greenhouse loaned us Easter lilies for decorations. A building contractor made a bleacher stage for the chorus at the concert. Business and personal patrons and patronesses contributed generously toward a $615 budget, necessary to pay the director, accompanist, soloists, advertising, programs, federal tax and incidentals. The local newspapers gave generous publicity. A business man served as treasurer.

Every church represented in the circle was justly proud that Easter Monday night of the black robed choir, that sang the story of the life of Christ in such a creditable manner. Everyone realized that no one of the churches could have presented such a concert alone.

It is worthwhile to have union worship services. But if you want to weld the hearts of your people together, give them the opportunity to sing their best in a great oratorio. They will forget their insignificant differences and long remember the thrill and joy of being united in song.

TAKE Sun-Glow TABLETS

Regularly

These Cod Liver Oil Concentrate tablets combine the valuable vitamins of Cod Liver Oil—Vitamin A, and Vitamin D —with Copralated Iron. They are an effective tonic.

SOLD AT ALL DRUG STORES

40 for 50c 100 for $1.00

Brewer & Company, Inc.

Worcester, Mass.

The Homemaker's Corner

Mrs. Harry A. Burnham

Making Methodists Glad with Methodist Glads

In a section of New England where gladioli thrive, a gardener devotes a plot of land and much time and careful thought to raising these flowers, not for profit, but to give pleasure to his customers who employ him to care for their gardens, and who buy vegetables from him.

He says, "Glads are a sort of hobby with me. I love them, and I kind of hate to think of them as in any way commercial."

He has a home-made trailer which he hitches to the back of his car. Every morning during the blooming season, as he starts for work in a near-by college town, buckets of gorgeous flowers are anchored in their places beside bags of potatoes, squash, cucumbers and other vegetables. It is not unusual for him to have seventeen dozen stalks of flowers, some of the stems measuring well over three feet in length. These go to his customers for just enough money to enable him to buy each year, some new and rare bulbs. His gladoli are not just gladioli, but are choice and beautiful varieties. He knows their names and their peculiarities much as a mother knows and loves her children.

He could sell all the "glads" he can grow for at least three times the amount he gets for them, but, to him, that would be sacrilege. Every few days some sprays of the loveliest ones are left at a little cottage where a woman lives who used to be a good customer of his, but who is now living alone, and is without the means to buy flowers.

This gardener is a Methodist of a Methodist family for over one hundred years. A little Methodist church near his home is glorious with his glads all summer, and after services they go to Methodist shut-ins. The little cemetery beside the church also shows the glory of his handiwork.

He claims that the bulbs he is about to plant know their denominational affiliation because they produce such glorious results.

Oh! We Know Him!

(Continued from page 483)

The shutters were still closed and no on else appeared. The rain continued to pou in torrents.

I said, "Now if you fellows will go in an start a fire while I take care of the horse we will have a meeting whether any mor come or not. To this they agreed cheerfully The school room was cold, but the fire soo changed the temperature. I walked bac and forth with my big ulster on for a few minutes, and the boys made a dash for th back seats, as I thought, waiting to see th fun start. Then I thought of them as a bunc of lambs in captivity and took every one o them into my heart. The only light we ha was that little lantern besmeared with smok and mud.

Presently I said to the boys, "I think w can have a good meeting. If you will d your part, I'll do mine. All I ask of you i to sing. I'll do the rest. We have no hym books and don't need them. I know you ca sing. You are familiar with many of th "Songs of Joy and Gladness," and if you wil sing some of them now as well as I hav heard you sing them at one o'clock in th morning coming by my boarding house o your way from the city, evidently intende to wake the parson up all for fun, that wil be glory for me now. Yes, that will be you part."

One of that bunch of five was a young fellow about 18. He had a beautiful, strong voice. The other boys were younger, from 12 to 16. The oldest was evidently the leade of the gang.

When I said, "We are now ready," they commenced to sing and continued with great freedom. Whether or not it was all for fun on their part, I am sure the enjoyment was mutual. The little fire kindled in my heart as we talked on the road was fanned into a flame as the lads sang one or two hymns.

Then as I stood by the desk I said, "If one of you will loan me your lantern so I can look up a scripture text, I will speak a few moments."

Quick as a flash one of them brought the lantern and returned to his seat. I had not prepared a sermon. I offered a few words of prayer, then opened my Bible, not knowing what portion I would find for a subject, but conscious of the Divine presence and leadership, I had resolved to use that portion as especially designed for the occasion.

It was hard to read by the dim light, but these words I clearly saw, "Let the dead bury their dead, but follow thou me." I closed the Book and like a flash, light came from heaven, I saw a picture of the incident and conversation as we find it in the context. I discoursed briefly on the imperative call of Jesus to follow Him.

I noticed the boys seemed much interested thoughtful, and serious. Before closing the service I inquired, "Is there one among you tonight, ready to answer this call and take your stand to come on the Lord's side and follow Him from this time on? If so will you stand up."

Somewhat to my surprise the so-called ring leader of that gang stood up. To test his

cerity, I asked him, "Are you in earnest? you really wish to become a Christian?" answered frankly, "I do."

"Then you may come out here to the desk d kneel with me and we will talk it over th God."

He came forward promptly, kneeled down th me, and, while I was in prayer on his half, he commenced to pray for himself. ith tears, he cried unto God to have mercy on a poor lost sinner.

I do not know that I ever heard a prayer e that. It was short but tremendously in rnest. He jumped to his feet and shouted, Praise God, I am saved!" and he started an ppropriate hymn which we all sang to-ether, and with the benediction the meet-g was closed. He gave me his name as eorge M. Bailey and told me he would be own to Alexander next Friday night and ould bring some friends with him to at-nd the class meeting.

The next morning at the breakfast table, e folks inquired about the meeting at the our corners last night. I said, "There were ot many out, but enough to have a good ser-ice. We had at least one conversion."

"You did," said one of the family. "Who as it?"

"A young man who said his name was eorge M. Bailey."

They all commenced to laugh, saying, That's all you will see of him. Oh, he is nly bluffing. We know him."

"However," I said, "he promised me that e will be down to our class meeting Fri-day night and will have something to say."

They laughed again, indicating that I was doomed to disappointment if I expected any-hing more of him.

The word spread like wild fire through all that section that George Bailey had ex-perienced religion. They also learned that he would be at the class meeting Friday night and would have something to say.

He was well known in that community and the people came to the meeting that night especially to see and hear him. They were not disappointd. Sure enough he was there and gave a clear cut, positive testimony de-claring his purpose to live a Christian life.

He brought two young friends with him from Four Corners who stayed to an after meeting and they also were happily con-verted.

Thus a glorious revival broke out in that old town, the like of which they had not known for many years. It increased with wonderful power through the entire circuit. Many were baptised and added to the churches.

Yes, George M. Bailey was my first con-vert. Those who knew him will be pleased to learn of his record. His career from that dark, stormy night to the present date, if it were written, would read like the opening chapters of the Book of Acts. Starting un-der what appeared to be adverse circum-stances, with many handicaps in securing his fine education, he has attained unto emi-nence.

Entering the ministry after many hard fought battles, he has continued in active ser-vice for more than 50 years serving as pas-tor in the leading churches of Boston and other large cities, noted for his ability as a soul winner and a mighty man of God.

Hard as the conditions seemed as I en-tered upon my first charge, on the whole, the Lord being my helper, it proved to be a good year.

THAT THE CHURCH MAY BE WITHOUT BLAME
in providing adequately for its aged preachers and preachers' widows

YOU WHO HAVE BEEN HELPED BY OUR MINISTERS
can now help establish our new actuarially sound Pension Fund Plan by cash gift or yearly pledge. It can be a memorial for a Loved One.

Communicate with our Executive Secretary.

Make Checks Payable to PREACHERS' AID SOCIETY
In making your Will or Estate Note use the full legal name,

Preachers' Aid Society of the New England Annual Conference of The Methodist Church

STANLEY O. MACMULLEN, Treas.
87 Kilby St., Boston 9, Mass.

GEORGE E. HEATH, Exec. Sec.
581 Boylston St., Boston 16, Mass.

Naked Without a Checkbook

Elsie Thomas Culver

A recent issue of *Life Magazine* carried a story of a young woman's dream—what a glorious time she had "naked with a check-book" in one of New York's exclusive stores where, for a paltry $20,400, she got herself up in quite dazzling fashion.

I, too, have an oft-recurring dream of nakedness which needs clothing, but my dream is more of a nightmare. I am back again in a children's home in the north of Holland, which I visited one cold, wintry day last November. My nostrils cringe at the odor of the musty gruel that is the children's mid-day meal, and I see them dressed in their scanty little garments, filing into the dining room. Some have no shoes at all and their feet are red and raw from the cold floors, for there is no heat in the old building, and only thin isinglass for windows. Others have wooden soles tied to the bottom of their feet by string. Bits of paper are tucked in to pro-tect their ankles where the strings have cut into them and left them raw and bleeding.

I visit the girls' dormitory where some of the girls are having their lunch in bed be-cause they have loaned their clothes to a friend who is washing hers.

In another part of the building the littlest ones are being put down for their naps with-out benefit of nightclothes. They sleep two to a rough bunk-bed—one head at each end of the bed, on burlap, straw-stuffed mat-tresses. There is one little fellow, his scrawny body wrecked with spasms of coughing, and with a single garment—a little knit sweater sent from America—between him and utter nakedness. I think that surely that child must be dead by now, and that another is wearing the sweater. One cannot stand on sentiment, for the living need garments worse than the dead.

Nor are these the only children who haunt my dreams. They pass before me in a crowd-ing throng, with outstretched hands and pleading eyes—the children of France, of Czechoslovakia, of Germany. They are the children I talked to as they played listlessly in the rubble-piled streets, or chased the rats away from the baby's bed in the make-shift shelter they called home, or waited outside the soldier's mess hall for bits of food.

$20,400—which is what our friend pictured in *Life* is worth as she stands, on the hoof,—would buy:

20 *tons* of dried milk—each *pound* makes 18 to 20 cups. (There is another dream re-membering a little dead baby in Czechoslo-vakia, who just hadn't been able to survive on one-sixth of a liter of milk a day.)

Or, $20,400 would buy 13,000 pairs of shoes for children who cannot leave their homes this winter, because they have no foot-wear.

Or, perhaps best of all, it would send 204,000 pounds of donated clothing overseas.

Anyone interested in clearing their con-sciences can send a check designated for over-seas relief to their own church or to the Church Committee on Overseas Relief and Reconstruction which coordinates the over-seas relief appeals of all major Protestant de-nominations.

Miscellaneous Advertisements

CHURCH FURNITURE—Pews, pulpits, pulpit chairs, communion tables, baptismal fonts, folding chairs, Sunday school furniture. We allow for or sell your old equipment. Catalog and details on request. Redington Co., Department 402, Scranton 2, Pa.

TEMPLE HALL, 35 Temple St., Boston, Mass., sponsored by the First Methodist Church. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen priv-ileges. For information, write the matron, Mrs. Ruth Taylor.

FOLDING CHAIRS—Brand-new steel folding chairs. Full upholstered seat and form-fitting back. Rubber feet. Redington Co., Department 55, Scranton 2, Pa.

Springfield District

(Continued from page 495)

	1945-46	1946-47
Chester (Fed.),	To be supplied	G. E. Jaques
Chicopee Falls,	J. W. Thompson	R. E. Garland
Chicopee (Fed.),	C. R. Cooper	C. R. Cooper
Colrain and East Colrain,	G. C. Gutekunst	G. C. Gutekunst
Easthampton,	Supplied by V. E. Maybray	D. E. Paige
East Longmeadow and Glendale, Wilbraham,	Supplied by R. C. Crandall	R. C. Crandall
Feeding Hills,	Supplied by D. H. Finley	To be supplied
Greenfield, First,	G. A. Higgins	Arthur Hopkinson
Hampden (Fed.),	Supplied by G. W. Douglass	Arthur Sanders
Holyoke, Fairview,	O. G. Cook	O. G. Cook
First,	Ambler Garnett	Ambler Garnett
Leyden and Turners Falls,	Supplied by W. A. Knight	W. A. Knight
Ludlow and Bondsville,	R. W. Pritchard	A. S. Anderson
Monson and West Warren,	A. L. O'Brien	A. L. O'Brien
Northampton, First,	A. W. Munk	A. W. Munk
Florence,	Supplied by Mrs. L. W. Frangiamore	Mrs. Frangiamore
Orange, South Athol, and North Prescott,	T. T. Johnston	T. T. Johnston
Shelburne Falls,	Henry Jacobson	R. W. Pritchard
South Hadley Falls,	W. L. Sargeant	W. L. Sargeant
Southwick,	Supplied by Mrs. H. C. Hoyt	Mrs. H. C. Hoyt
Springfield, Asbury,	Walter Healy	Walter Healy
Bay Street,	To be supplied	H. B. Keir
Liberty,	H. T. Coontz	R. E. Spears
St. James,	J. R. Shepler	J. R. Shepler
Trinity,	H. H. Wagner	H. H. Wagner
Wesley,	John Hoon	John Hoon
Associate,		H. B. Keir
Ware and Belchertown,	Joseph Belcher	Joseph Belcher
Warren (Fed.),	Supplied by L. E. Evans	L. E. Evans
Westfield,	C. T. Allen	C. T. Allen
West Agawam,	To be supplied	C. Cunningham
West Pelham (Fed.),	Supplied by M. M. Welch	M. M. Welch
West Springfield, First,	Supplied by A. R. Lewis	A. R. Lewis
Mittineague,	H. F. Robbins	H. F. Robbins
Wilbraham, Memorial (Fed.),	Supplied by Kermit Schoonover	K. Schoonover

Worcester District

District Superintendent, F. D. Taylor		F. D. Taylor
Ashburnham (Fed.),	Supplied by E. B. Price	E. B. Price
Ashland (Fed.),	Supplied by H. E. Price	H. E. Price
Ayer (Fed.),	Supplied by Hugh Penney	Hugh Penney
Barre,	W. F. Koonsen	L. F. Hartwig
Charlton City,	C. C. Ryan	W. O. Terry
Cherry Valley,	Supplied by Q. K. Hamilton	T. W. Schwart
Clinton,	Supplied by V. L. Taylor	V. L. Taylo
Cochituate,	D. M. Angell	D. M. Ange
East Douglas,	Supplied by C. G. Spellman	To be supplie
East Pepperell,	Supplied by W. E. Anderson	W. E. Anderso
East Templeton,	W. E. Hayes	W. E. Haye
Fitchburg, First,	H. I. Bailey	H. I. Baile
West,	Supplied by G. E. Folk	G. E. Fol
Framingham, Wesley,	J. H. Lavely	E. R. Cas
Franklin,	G. C. Capen	E. W. Riddl
Gardner, Chestnut Street,	A. W. Newcomb, Jr.	A. Newcomb, J
Swedish,	O. K. Sundberg	O. K. Sundber
Gleasondale,	Supplied by C. B. Greenhaw	H. F. Low
Graniteville,	Supplied by C. F. Jacobs	C. F. Jacob
Hudson,	A. S. Anderson	J. A. Stevenso
Leominster,	R. L. Norsworthy	R. L. Norsworth
Lowell, Centralville,	F. J. Williams	R. R. Fellerse
Fellowship,	Supplied by R. L. Benefiel	R. L. Benefi
Highland Union,	Elmore Brown	Elmore Brow
St. Paul's,	C. W. Jeffras	C. W. Jeffra
Lunenburg,	Supplied by J. M. Shepler	B. C. Grave
Marlboro,	W. F. Preston	W. F. Presto
Maynard,	H. F. Fulton	H. F. Fulto
Milford,	R. E. Garland	J. G. Sall
Millbury (Fed.),	M. M. Thornburg	M. M. Thornbur
Natick, Fisk Memorial	E. R. Barrows	E. R. Barrow
North Grafton,	William Osborn	William Osbor
Oakdale,	Supplied by C. E. Gleason	L. O. Crai
Oxford,	A. H. Moore	A. H. Moor
Phillipston,	W. E. Hayes	W. E. Haye
Saxonville,	Supplied by J. W. Freiling	J. W. Freilin
Shrewsbury, Fairlawn,	Supplied by W. L. Osborn	W. L. Osbor
Southbridge,	H. E. Leech	H. E. Leec
Southville (Fed.),	Supplied by C. E. Downing	C. E. Downin
Spencer,	N. B. Fleming	F. J. William
Sudbury,	H. F. Fulton	H. F. Fulto
Townsend,	Supplied by W. W. Ross	R. W. Rade
Uxbridge,	To be supplied	G. C. Cape
Upton,	R. E. Garland	G. C. Cape
Webster,	H. P. Folger, Jr.	J. E. Collie
Westboro,	Supplied by C. D. Hayward	C. D. Haywar
West Brookfield,	N. B. Fleming	F. J. William
West Chelmsford,	E. R. Case	M. W. Rober
Whitinsville,	G. D. Glazier	G. D. Glazie
Winchendon,	Supplied by W. I. Shattuck	G. W. Trimbl
Worcester, Covenant,	William Osborn	William Osbor
Epworth,	I. F. Pearson	C. A. Lindber
Park Avenue,	J. G. Sallis	To be supplie
Quinsigamond,	E. S. Dahl	E. S. Dal
St. Andrew's,	Supplied by P. L. S. Woods	P. L. S. Wood
Trowbridge Memorial,	Stead Thornton	Stead Thornto
Wesley,	G. A. Fallon	G. A. Fallo
Assistant,	W. R. Nordos	W. R. Nord

Special Appointments

With Annuity Claim

W. E. Austill, chaplain, U. S. Army.

E. S. Bucke, editor, Zions Herald.

J. D. Erb, chaplain, U. S. Army.

G. E. Heath, treasurer for Board of Conference Claimants and executive secretary of Preachers' Aid Society.

Arthur Hopkinson, Jr., chaplain, U. S. Army.

R. C. Leslie, chaplain, U. S. Army.

R. E. Makepeace, chaplain, U. S. Army.

F. J. Mazzeo, chaplain, U. S. Army.

C. A. Morrill, field secretary, N. E. Deaconess Hospital.

A. R. Mullins, chaplain, U. S. Army.

C. H. Voorheis, chaplain, U. S. Army.

A. G. Young, Goodwill Industries, Springfield, Mass.

Without Annuity Claim

J. E. Bentley, professor in American University, Washington, D. C.

L. C. Bockes, director, Merrimac Valley Charitable Trust.

E. S. Brightman, professor in Boston University.

L. B. Carpenter, president, National College for Christian Workers, Kansas City, Mo.

E. I. Carriker, chaplain, U. S. Army.

W. G. Chanter, professor in Drew Theological Seminary, Madison, N. J.

F. W. Clelland, professor, Gammon Theological Seminary, Atlanta, Ga.

E. E. Harper, director, School of Fine Arts and Iowa Memorial Union, State Universit of Iowa, Iowa City, Iowa.

E. A. Leslie, professor in Boston Unive sity School of Theology.

E. B. Marlatt, professor of Religious Edu cation and Philosophy of Literature, Bosto University.

D. L. Marsh, president, Boston University.

R. F. McComas, chaplain, U. S. Navy.

C. H. Picht, left without appointment t attend school.

W. T. Powell, director of Student Cou seling and Religious Activities, Boston Un versity.

M. R. Shaw, New England Secretary, N tional Council for Prevention of War, Was ington, D. C.

F. W. Smith, Christian Civic League

H. Snape, Goodwill Industries, Wash-
n, D. C.
M. Stevenson, professor, Westminster College, Princeton, N. J.
xander Stewart, associate secretary, mission on World Peace of The Meth- Church.
L. Stidger, professor in Boston Univer- School of Theology.
W. Van Kirk, secretary, Department of national Justice and Goodwill, Federal cil of the Churches of Christ in America.

DEACONESS APPOINTMENTS

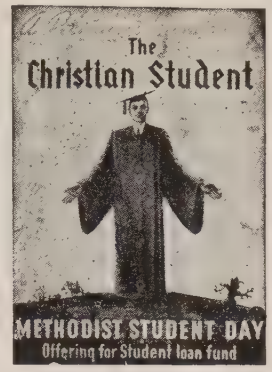
Rebecca Bowman, Nurses' Home, Em- Hospital, Concord.
ssie Carty, pastor's assistant, Wesley rch, Worcester.
ath Olive Halford, minister of music, im Church, North Weymouth.
ianna F. Harding, social service, Dea- ss Hospital, Boston.
orothy A. Hook, church secretary, Centre rch, Malden.
lith M. Jordan, executive secretary of the England Conference Board of Educa- and director of Christian Education for Conference.
abel Whitaker, office secretary, The Meth- t Publishing House, Boston.

etired: Clara H. Barber, Caroline A. ltenhouse, M. Virginia Cameron, Susan Colson, Mollie E. Detwiler, Josephine S. k, Sadie A. Hagen, Nettie Hathorne, ma Hahn, A. Edith Smith.

New England Conference

(Continued from page 494)

lia, gave the address.
At 2.00 p.m. in Wesley Church the Rev. un Hoon had charge of devotions at the ernoon program of the Woman's Society. s. Margaret Hill Jeffras was soloist and s. O. W. Lorimer Sargeant presented a nologue: "Our Christmas Festival." The dress was given by Mrs. Welthy Honsinger her.
At 6.00 p.m. the Ministers' Wives and ughters' dinner was enjoyed at the First ngregational Church.
At 7.45 p.m. the Youth Service was held Wesley Church, with Robert Meikle pre- ding. The sermon was by Dr. Allen E. axton.
The following full members completed e studies of the fourth year: Gerald Elft- an Bisbee, II, James Francis Laird, Robert McComas, Alan Herman Moore, Elmo azer Young, Wilbur Charles Ziegler.
John Francis Johnson was received from e Nazarene Church as a Local Deacon.
James Herbert Laird (Southern California) n Trial, Emerson Wesley Smith (Northern ew York) On Trial, Raymond E. Smith New England Southern) Full, were Trans- rred In.
Shibly D. Malouf was transferred to the ine Conference.
Armand O. Donaruma was made Effec- e.
Ralph C. Crandall, Accepted Supply, was aduated from the course of study.



Methodist Student Day

JUNE 9, 1946

Observe it in your Church

Help enlarge the Student Loan Fund
Help extend the National Methodist Scholarships
Write for suggested program and other supplies

Division of Educational Institutions
Board of Education of The Methodist Church
810 Broadway, Nashville 2, Tennessee

The following were received into Full Membership after Bishop Hartman had addressed them on the theme: "Work for the Night is Coming," indicating some of the perils of the ministry: Gerald Elftman Bisbee, II, James Herbert Laird, Robert Francis McComas, Alan Herman Moore, Elmo Frazer Young and Wilbur Charles Ziegler.

James F. Farr was elected Conference Lay Leader and presented to the Conference.

Ralph Dexter York was elected to Elder's orders under the Seminary Rule.

Unrestricted funds held by the Conference Trustees are to be made available as the conference shall direct.

Bishop Hartman announced the partial report of the Evangelism Campaign as most gratifying, and it is suspected that the life of more than one church was revived in the effort.

A resolution was adopted informing Senator Leverett Saltonstall that the conference is definitely opposed to a continuance of Selective Service, and any trend toward peacetime compulsory military training, and urged the use of his influence and vote against these measures.

A resolution that Congress be petitioned to provide pensions for unemployables and senior citizens over sixty was referred to the Commission on Social Ethics and World Peace.

The Rev. M. M. Thornburg was elected as statistician.

Sunday

At 8.30 a.m. the Youth Morning Watch was held.

At 9.00 a.m. the Conference Love Feast was held in Wesley Chapel with the Rev. C. C. P. Hiller in charge.

At 10.30 a.m. Bishop Lewis O. Hartman preached upon the theme: "The Vision and the Task."

The music was by the Sanctuary choir of Wesley Church.

At 2.15 p.m. a Communion Service for Youth was held.

At 3.00 p.m. Bishop Hartman conducted the Ordination Service. The following were ordained Deacons: Ashton Aubra Almand, Robert Edward Bergmark, Donald Hubbard Freeman, Kinley Kenneth Herboldsheimer, Milton John Huber, Jr., Clarence Malcolm Keir, Miller Currier Lovett, Wilson Leroy Lyon, Conrad Theodore Mallinckrodt, Reuben Winfield Rader, William Craig Simmer, Glen Walker Trimble, Enoch Emanuel Willman, Clayton Houston Witt.

The Elders Ordained were: Robert Lewis Benefiel, Ralph Chapin Crandall, James Herbert Laird, Arnold Raymond Lewis, William James Ogle, Emerson Wesley Smith, Ralph Dexter York.

Bishop Hartman conducted the Life Work Consecration Service for Youth and Otis Maxfield, President of the Conference Methodist Youth Fellowship spoke briefly.

Bishop Hartman then read the appointments, and the benediction was pronounced at 5.05 p.m.

Getting a Kick out of Life

William L. Stidger

OUT OF THIS DEFINITION OF "INFINITESIMAL"

I get a kick out of a humorous definition of a universal experience of contemporary life. One day I read this dialogue: "Give me a definition of the word 'infinitesimal.'"

"Infinitesimal is that interval of time which elapses between the time the light in front of a driver turns green, and the blast of the horn immediately behind."

I chuckled over that definition of the word infinitesimal, for I have been both the victim and the culprit in that little city drama many a time. It seems to be almost instinctive to feel that the guy who is driving in front of you is sound asleep when the light turns and you always *want* to, and usually *do* toot your horn to awaken him from his senseless lethargy. You yourself, when you are the victim of such an event (insult, you call it) want to speak your little word about his brainlessness and you say to yourself: "What is the matter with that guy behind me? Is he going to a fire? He must be in a hurry!"

The philosophy of driving needs attention in this nation. We are all dictators; inhuman, unreasonable tyrants when at the wheel of an automobile and act as if we thought we owned the highways, and, as if every other driver was a dull, dumb-bell.

One of my friends was driving along, when somebody was going too slow for him, so he muttered aloud: "That darned fool!" A little later another one cut in front of him and he muttered aloud "That darned fool!" A third time a fellow driver started up too slowly for him when the green light came on, and once again, he yipped, "That darn fool!"

In the back seat his five year old daughter echoed his words in this sentence: "One big darned fool! Two big darned fools! Three big darned fools! Hey Dad. They're all darned fools aren't they, Dad? Hey?"

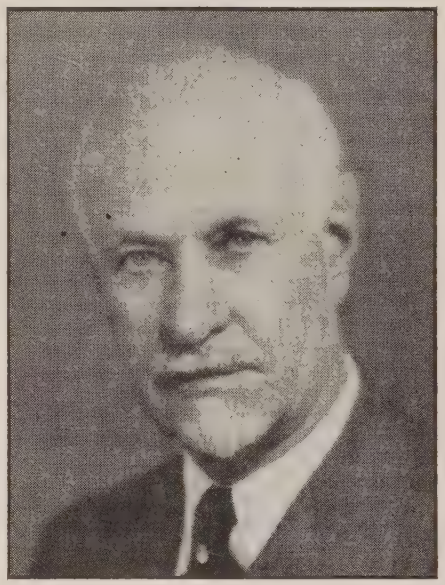
Jane had caught the spirit of her father's impatience much to the chagrin of that father; and to the delight of the mother who sat in the front seat with him; not entirely enjoying his impatience but almost immune to it.

Evangelical Methodist Church

MEMPHIS, TENN. (RNS)—A new denomination to be known as the Evangelical Methodist Church was formed here by ministers from six states representing churches which did not join in the 1939 union of Northern and Southern Methodist bodies which created a single Methodist Church. The clergymen outlined a program for the denomination which would be "fundamental in doctrine, evangelical in preaching, and congregational in government." All property rights are to be vested exclusively in the local church. The "articles of religion" will be the 26 articles as given by John and Charles Wesley.

About 3,000 church members were said to be represented at the meeting here. The new church will attempt to bring together the various fundamentalist, independent Methodist bodies throughout the nation, leaders of the group said. They estimated its "potential membership" at 500,000. Dr. J. H. Hamblen, of Abilene, Tex., was named chairman, and Dr. W. W. Breckbill, of Altoona, Pa., was selected vice chairman. The Rev. L. I. Neuenswander, of Lawrence, Kan., will serve as secretary-treasurer. The clergymen attending came from Tennessee, Kansas, Mississippi, New Mexico, Texas and Pennsylvania. Next meeting will be held Nov. 14, at a place yet to be named.

Boston University to Hold 73rd Commencement on May 25-27



DR. TULLY C. KNOLES

The Boston University 73rd Annual Commencement, a three-day program occupying the weekend of May 25-27, will be complete with the first postwar big general alumni reunion on Saturday; baccalaureate services Sunday afternoon to be addressed by President Daniel L. Marsh; formal commencement exercises Monday morning in Symphony Hall; and the concluding event on Monday evening when the university takes over Symphony Hall for "Boston University Night at Pops Concert."

President Marsh announced last night that his theme for the Baccalaureate Sermon will be "Men and Women to Match the New Era." The following morning (Monday) at the formal commencement exercises for approximately 800 graduates, Dr. Tully C. Knoles, president of the College of the Pacific, Stockton, Calif., will deliver the address on "A Realist Looks at Peace." On Saturday evening at the alumni dinner, which will climax a day's festivities on the part of classes and other individual reuniones groups, Ely Culbertson, who has recently returned from Russia, will speak on the theme of his latest book, "Must We Fight Russia?"

Dr. Knoles, on his three trips to Europe between 1926 and 1937, made a special study of the European debt situation, with leaders of financial matters in European government.

All commencement events will center in Symphony Hall with the exception of in vidual class reunions and the Alumni D proceedings, which will be at the universi with the dinner in the evening to be h at the Copley Plaza Hotel, under the dir tion of the University General Alumni As ciation president, Mr. Charles F. Colli Chief marshal for the academic processi will be Dr. Irving C. Whittemore.

Protestant Publicity

NEW YORK (RNS)—Resolutions seeki improvement of Protestant journalism a and publicity were adopted at the annu meeting of the Religious Publicity Coun here.

One resolution directed appointment of committee to consider formation of a Pr estant Publicity Council to handle matters common interdenominational interest. T committee was asked to confer with a simil committee appointed recently by the Asso ated Church Press, organization of Protesta editors.

A second resolution asked the committee work with the ACP committee on consult tion with heads of seminaries and journa ism schools regarding courses in religio journalism.

The Rev. Stanley I. Stuber, director of pu licity for the Northern Baptist Conventio was elected president of the Council for t coming year; Dr. Ralph Stoody, director Methodist Information, vice president; Lou Schenk, director of the News Bureau of t National Lutheran Council, secretary; an Margaret Gant, assistant to the publicity d rector of the Northern Baptist Conventio treasurer.

Advocate Church Merger

BOSTON (RNS)—Early "positive action" union of the Protestant Episcopal Church an the Presbyterian Church in the U. S. A. w advocated in a resolution adopted here the 161st Massachusetts diocesan conventi of the Protestant Episcopal Church.

Although no stand was taken on the pr posed revision of the church's canon on Ma riage and Divorce, the delegates were i formed that a majority of the Diocesan co mittee had a new proposal to make. T proposal states: "Communicants of the Ep copal Church in good standing, one or bo of whom is the innocent party in a divor may have their union 'blessed' by an Ep copal minister by a private ceremony diff ent from that prescribed in the Book of Co mon Prayer for Holy Matrimony."

The Rev. William Brewster, headmaster St. Mark's School, said, "it was the una mous opinion of our committee that t adultery exception should be removed fro the present canon. It has a doubtful scri tural basis. We do not see why one kind moral failure, however gross, is more reas for divorce than others." The church's ca ons, Mr. Brewster said, do not deal wi divorce, but with remarriage after divor He added that the "main objective of t church is to uphold the standards of m riage and to do all we can to increase sanctity."

ply Joe" Comes Home

(Continued from page 489)

ies talked about postwar brother-
The men who heard him were so
impressed that copies of the speech
ffered to those who wanted it, and
ply could not meet the demand. This
the chaplain said: "We dedicate our-
first, to live together in peace the way
ught and are buried in this war. . . .
ie officers and men, Negroes and
rich men and poor—together. Here
testants, Catholics and Jews—together.
o man prefers another because of his
despises him because of his color. . . .
is the highest and purest democracy.
Whoever of us lifts his hand in hate
a brother, or thinks himself superior
e who happen to be in the minority,
of this ceremony and of the bloody
e it commemorates an empty, hollow
ry. To this, then, as our solemn, sacred
do we the living now dedicate our-
to the right of Protestants, Catholics,
ews, of white men and Negroes alike,
oy the democracy for which all of
have here paid the price."
world can stand plenty of hard-hitting
ike that if it is to be a place where
dream of peace and security can
true. It looks as though the "Holy
coming back from war are the men
the talking. Theirs is a veterans' re-
ment problem which spells hope for
ica.

Deaconess Marches On

Clarence A. Morrill

Your reporter is awaiting the results of the observance of New England Deaconess Hospital week in the churches of the New England Conference, at the close of which, on May 12th, subscriptions and an offering were taken in each church. Some encouraging reports that have come in this week include the Linden Methodist Church in Malden from which, after the first presentation of a quota of $445, pledges and cash in the amount of $162 were received and the church has indicated its complete cooperation through a period of three years.

Another thoughtful and encouraging gift has come to us from Honolulu, where the Rev. John Dunstan of the Maine Conference, who is a calling pastor in the Methodist church there, has forwarded us a check for $50.

Our appointments that are being fulfilled by representatives of the hospital are ever increasing in number, for on New England Conference Sunday, Miss Constance Learned spoke at the Oak Square Church in Brighton, Mr. Howard Selby was at the Hyde Park Methodist Church, and the Rev. Clarence A. Morrill was the speaker at the Northampton Church in Northampton, Mass. In addition to this, Mr. Morrill is also attending all of the Annual Conference sessions of the Boston Area. There are a few dates left in the month of June, at which time any church may have a representative by corresponding with the office immediately.

Methodists are asked to watch for persons in their communities, outside of our own communion, that they feel might be willing to make a contribution to the Building Fund if approached by a representative of the hospital.

Bits of Fun

The doctor's little daughter had strayed into his surgery. Watching him as he tested the heart and lungs of a patient, she suddenly spoke: "Getting any new stations, Daddy?"—The *Virginia Methodist Advocate.*

Sandy joined a golf club and was told by the professional that if his name was on his golf balls and they were lost, they would be returned to him when found.

"Good," said the Scot, "put my name on this ball."

The pro did so.

"Would you also put M.D. after it?" said the new member. "I'm a doctor."

The pro obeyed.

"There's just one more thing," went on the Scot. "Can ye squeeze 'Hours 10 to 3' on as well?"—The *Virginia Methodist Advocate.*

PENTECOST SUNDAY

JUNE 9, 1946

Let This Pentecost Be a Great Harvest Day for Christ

Pentecost—when 3,000 people confessed Christ and were baptized—marked the founding of the Christian Church. This should be one of our most fruitful days.

• This Pentecost Sunday should be a great anniversary. Precede this day with some form of public or visitation evangelism, and reap a harvest of many for Christ and the Church.

CRUSADE FOR CHRIST

"Can These Bones Live?"

(Continued from page 489)

have found Jesus' word profoundly true. They have found, when they approached their disappointments or their failures with a saving sense and a sympathetic sense of humor, some of the deepest joys known to human hearts.

That joy is contagious. Thank God that it is! Joyce Kilmer has poetically portrayed a great truth in "Old Martin":

"Some people ask: What crûel chance
Made Martin's life so sad a story?
Martin? Why, he exhaled romance
And wore an overcoat of glory!
A fleck of sunlight in the street,
A horse, a book, a girl who smiled,
Such visions made each moment sweet
For this receptive, ancient child.
Because it was old Martin's lot
To be, not make, a decoration
Shall we then scorn him, having not
His genius of appreciation?
Rich joy and love he got and gave.
His heart was merry as his dress,
Pile laurel wreaths upon his grave,
He did not gain, he was, success."

II.

Then there is the backbone, implying the need of effort and of courage and of God. Effort, sheer, dogged, persistent effort, is a large part of success in life. A little over a hundred years ago a boy named Arthur Kavanaugh was born in Ireland, born without arms nor legs. Hopeless? No, the record of the effort that he expended for 68 years almost defies belief. At first he had to be carried from room to room, then through supreme effort he learned to make his way about through a series of springs and jumps. Later attachments were fitted to his shoulders and hips, and he began to write and to paint and then to ride horseback. His brilliant achievements led to his being elected sheriff of Kilkenny County, and then on to the British Parliament in 1866, where he served his constituency faithfully for fourteen years. What was the secret of his achievement? Sheer effort, and an indomitable personality!

Then, again, the backbone implies the need of courage. What is courage? Words largely find meaning in their derivations, and courage really is the "cor," the heart of an individual. When we think of a person "losing heart," we think of the person losing courage. It is important, then, for effective living, and especially in these days on uncertainty and unrest.

How can it be found? Many are finding it in their quest for victory over simple, everyday disappointments. They are exhibiting the courage that Theodore Roosevelt called "the courage of the commonplace, the most wonderful courage in the world." Others are finding it through closer examination of religion and its helps. In that respect I like to think of the experience of Joshua as he prepared to lead his people after the death of Moses. At that time of crisis, the voice of God came to him with these significant words: "Be strong and of good courage; be not afraid, neither be thou dismayed: for the Lord thy God is with thee whithersoever thou goest." There is a pertinent message for us today in that clarion call! Be strong and of good courage! There is a sure and courageous attitude towards life, an attitude that will enable us to remain steadfast, with serene confidence, regardless of external stress.

But that great message, positive as it is, would not be complete without emphasizing again the last few words which came to Joshua and which come to us today, words which thrill us and charge with new significance that which has been already said. You remember them: "For the Lord thy God is with thee whithersoever thou goest." God walks with us in the darkness, through our valleys of disappointment, defeat, temptation, trial, and death. Put your hand in His hand, and find courage and help and peace! And ever keep alive in your heart the unshakable conviction that God is real and that He will sustain and help everyone who does his best. "The Lord is my light and my salvation: whom shall I fear? The Lord is the strength of my life: of whom shall I be afraid?" Those are not only the words of an ancient poet, but also the words of hosts in every century since!

How can you find courage? Find God! Don't be like the foolish old sea captain who sought to navigate his boat from stars painted on the ceiling of his cabin. Learn, rather, celestial navigation, piloting your vessel over the seas of life through the constellations of God's eternal truth, fixing yourself on that steady North Star towards which men's eyes have turned with confidence for hundreds of years, the life and teachings of Jesus. With a backbone like that, with effort and courage and God, you can hold up your head bravely and serenely and confidently through all the storms of life. Cultivate the backbone, then, for in its strength is life!

Mr. and Mrs. and Miss Ezekiel, can these bones live? The wishbone—suggesting that we should never be satisfied with ourselves? The funnybone—implying a saving sense of humor and an affirmative attitude of good cheer? The backbone—undergirding us with effort and courage and God? Can they live in our lives?

God help us if they don't!

HELP! HELP! HELP!

Men with character and Christian principles—to serve as sea going cowboys, assisting Heifer Project and UNRRA livestock shipping program. Approximately two month trip. Remuneration $150.00 per trip. Write

Heifer Project Committee, New Windsor, Maryland

The Methodist Church is participating in this relief program through the Methodist Committee for Overseas Relief.

Bibles for Gifts

We have them in all prices, bindings and languages.

Send for Catalogs

Massachusetts Bible Society

41 Bromfield St., Boston

The Modernity of the Pas

(Continued from page 493)

elapsed, there are "battles long ago" wl happily belong to the past. In 1874 the tor at Conway and two of his children cumbed to diphtheria within two weeks; readily understands a different emphasis religion when such tragedies as these v possible for any one. Nor does the con ence encounter the ready prosecution chargs against its members which charac ized earlier days; in 1872 the committee charges was not able to report until a the appointments were read. The large m ber of men on the supernumerary list re strangely today. Ministers used to take y out to earn a living, holding the way o to return to the pastorate. After the con ence advised such men to seek location, list dropped from thirty to fourteen in year. One supernumerary brother who not able to work, attributed his paralysis the use of hair-dye; the secretary dryly co ments that many "dye" daily.

Among the interesting incidents of th years is the fact that plans for the confere of 1861 had to be made in three churc fires having ruined the edifices at Walth and Cambridgeport during the year. T news of the ending of the Civil War received while the conference was in sess at Harvard Street, Cambridge, and greeted with a celebration. In 1879, the y after a conference had taken place in W field, an invitation was acknowledged fr the Westfield church to hold the confere there every eight or ten years; actually it thirty-two years before their generosity again accepted.

Every generation thinks of itself as m ern. Many ministers today would be lik to think that this age is the first that has h to try to do the business of religion in a se lar world. But not so. We close with a scription from Daniel Dorchester, one of t ablest of the nineteenth century New E land Conference men. Wrestling with t problems created on his district by the pression-born debt situation, he tells wl a minister has to do. "The successful m ister for these times must be an emine preacher, a flaming revivalist, a patient, tiring pastor, and a sagacious financier. must tenderly administer consolation to t sick and dying, inspire dispirited busin men, draw large houses, and rent all t pews, champion all the moral reforms, co duct revival services, often with the inco stant support of his parishioners, preach el orate series of discourses, run church fai publish church papers, sometimes take church aid collections in twenty church and skillfully manipulate subscription pers in his own parish. All these things one feeble man. Not exactly Church a State united, but a spiritual and secu priesthood, the secular often predominatin . . . Is this the way in which the world to be subsidized for Christ? If so, may have strength for our day!" If such w the distractions in the good old days, it clear that success now as then depends on conditions but on the spirit of the ma

Not using is losing

If a well is not used its waters may go dead.

Sunday school teachers who fail to draw from the well of truth provided by the teaching materials of their official church publishing house stand in danger of losing the fresh, sparkling waters of their cherished convictions.

Going outside the family of your faith for the lesson materials to be used in your church school is not a slight thing. To do so is to get *general* rather than *specific* teaching helps. And it is wasteful, because outside buying weakens your own publishing agency. It directs the funds of the church into other channels instead of to the strengthening of the total program of your group.

Buying your teaching materials outside is like turning the back on your own missionaries and field workers. If every church in your group were to do so, the witness of the group might languish, go dead.

Your official church publishing house, endowed with the responsibility of furnishing the special helps needed by your local church school, has the knowledge and experience for this important ministry. Use its resources. "For you never miss the water till the well runs dry."

PROGRESS through COOPERATION

YOU NEED YOUR PUBLISHING HOUSE

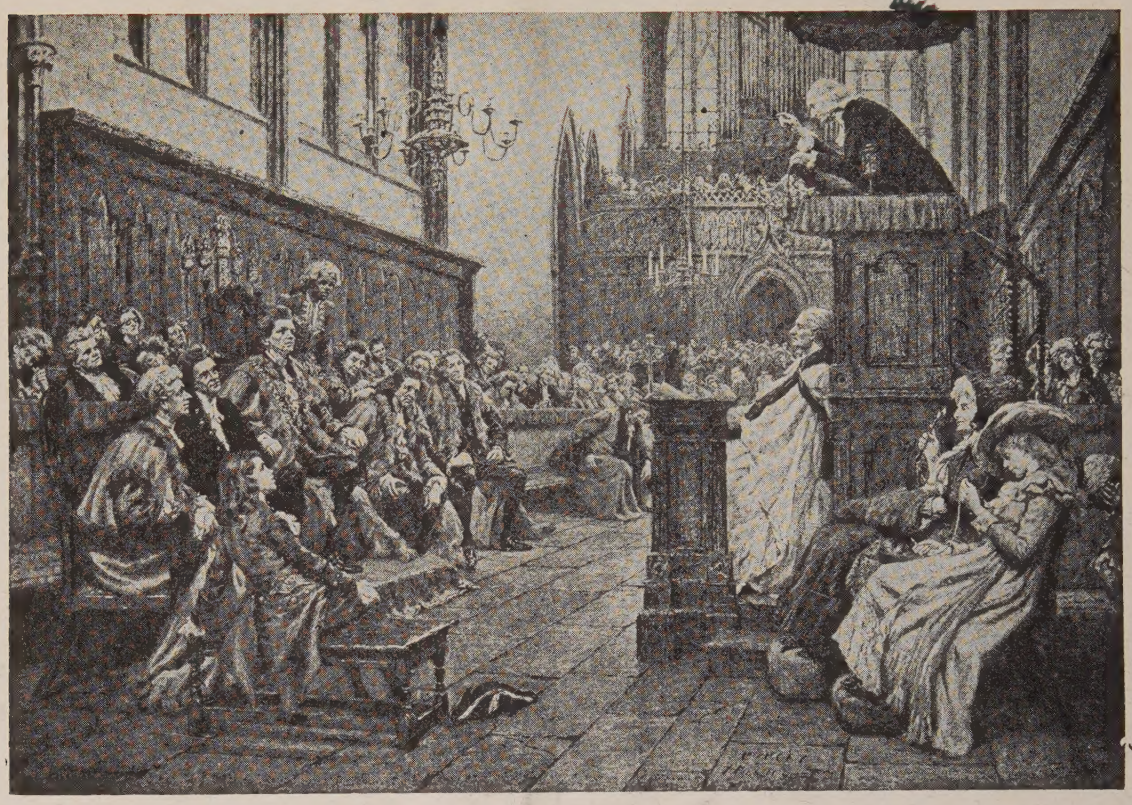
YOUR PUBLISHING HOUSE NEEDS YOU

A joint appeal from the publishing agencies of thirty Protestant groups for the use by each local church of its own official teaching materials in a united mission of instruction

toward a Christian world

Write to The Methodist Publishing House serving your territory for latest samples and prices of Methodist Church School literature

UNION THEOLOGICAL SEMIN
Library of the
New York



John Wesley's followers made a difference in the world because their warmed hearts guaranteed freedom

Because The Boston Wesleyan Association believes in the power of the warmed heart, it continues to publish ZIONS HERALD

Established 1823 ZIONS HERALD $2.50 per year

581 Boylston Street - - - Boston 16, Mass.